



Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME XX
(ARABIC MSS)
PHILLOLOGY

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AND
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P R E F A C E

THIS the twentieth volume of the Catalogue of the Arabic and Persian MSS of the Oriental Public Library Baranpur contains notices of 260 MSS grouped under the heading of Philology and subdivided into the four groups of Lexicography Grammar Rhetoric and Prosody It is the work of Dr Azimuddin Ahmad and Maulavi Munuddin Nadwi Having been left incomplete by the former it was continued and finished by the latter but when as a measure of administrative economy the services of Maulavi Munuddin Nadwi were retrenched the volume still lacked its final revision This work was undertaken by Maulavi Abdul Hamid and necessarily involved his examining MSS that had already been examined by the two scholars whose labours on the MSS preceded his own The time spent on the preparation of the volume is thus accounted for

Among the old and rare MSS described in the volume those most deserving of particular attention are the following —

- Nos 1964-65 An old and valuable copy of two of the volumes (iv ix) of Tahdib Al Lughah a comprehensive lexicon in several volumes by Abu Mansur Muhammad Al Azhari (d A H 370 = A D 980) Dated A H 639 = A D 1241
- No 1966 A very reliable and old copy of the well known dictionary Ag Sahah by Abu Nasr Al Jawhari (d A H 398 = A D 1007) Dated A H 633 = A D 1235
- No 1968 An old copy of a most valuable dictionary of the rare words in the Quran and in Hadis by Abu Ubaid Ahmad Al Harawi (d A H 401 = A D 1010) Dated A H 697 = A D 1297
- No 1974 An old copy of Durrat Al Gawwas by Abu Muhammad Al Hariri (d A H 516 = A D 1122) Dated A H 729 = A D 1328
- No 1978 An excellent and very early copy of the Muqaddimat Al Adab of Zamaḥshari (d A H 538 = A D 1143) Dated A H 670 = A D 1271
- No 1983 A rare copy of Lawami An Nujum an abridgment of the Shams Al Ulum of Abu Nashwan (d A H 573 = A D 1178) by an unknown author Dated A H 1186 = A D 1772
- No 1990 A very valuable autograph and the unique copy of Al Halbah a rare work containing the names of 237 of pre Islamic

- and Islâmic horses of fame, including the eight horses belonging to the Prophet by Muhammad bin 'Alî bin Kâmil, who was alive in A H 687=A D 1288 The MS was transcribed for the Library of Aş-Sâhib Tâjaddîn (d A H 707=A D 1307), a noble of Cairo Dated A H 677=A D 1278
- No 2003 The unique copy of a versified dictionary of such words as, written in a similar way, are liable to be confused one with another by Jamâladdîn Muhammad Al-Ashkharî Al-Yamanî (d A H 991=A D 1583) Dated A H 1250=A D 1834
- Nos 2004-5 A rare and valuable copy of Majma' Al-Bahraîn, a dictionary of the rare words in the Qurân and the Hadîs in two volumes by Fakhraddîn An-Najafî of the 11th century A H Written during the lifetime of the author
- No 2010 The unique copy of Dustûn Al-'Ulamâ' a dictionary of the technical terms of all branches of Arabic Literature by 'Abdannabî, an Indian scholar of the 12th century A H Not dated, apparently 12th century A H
- No 2012 A very old and the unique copy of an anonymous commentary on Al-Jumal of Az-Zajjâjî (d A H 310=A D 922) Dated A H 575=A D 1179
- No 2013 A very old copy of Al-'Îdâh, a well-known work on grammar by Abû 'Alî Al-Fârisî (d A H 377=A D 987) Dated A H 599=A D 1202
- No 2014 The unique copy of a commentary on Al-'Îdâh, the preceding work, by Ibn Al-Bannâ' Al-Miṣrî (d A H 471=A D 1078) Dated A H 1296=A D 1878
- No 2016 An old copy of Kitâb Al-Lam', a treatise on grammar by Ibn Jinnî (d A H 392=A D 1002) Dated A H 620=A D 1223
- No 2017 An old and valuable copy of Sharh Al-Lam', a commentary on Al-Lam' (No 2016) by 'Ukbarî (d A H 616=A D 1219) Written during the lifetime of 'Ukbarî Dated A H 611=A D 1214
- No 2019 The unique copy of an anonymous commentary on Al-Mukhtasar Fî'n Nahw (No 2018) Dated A H 1226=A D 1811
- No 2027 An old and valuable copy of Al-'Îdâh, a commentary on the Mufassṣd of Zamakhsharî by Ibn Hâjib (d A H 646=A D 1248) Dated A H 672=A D 1273
- No 2090 A very old and correct copy of Al-Muqarrab Fî'n Nahw by Abû'l Hasan An Nahwî (d A H 669=A D 1270) Dated A H 752=A D 1351
- No 2103 A rare and old copy of a commentary on Al-Kâfiyah

- Ash Shafiyah by J̣amaladdīn Ibn Malīk (*d* A H 672=A D 1273) by the author himself Dated A H 716=A D 1316
- No 2104 An old and the unique copy of Bugyat Al Amal a treatise on grammar by Abu Ja far Al Fihri (*d* A H 691=A D 1291) Written during the lifetime of the author Dated A H 690=A D 1290
- No 2142 An old copy of the well known work Miftah Al Ulum of Sakkaki (*d* A H 626=A D 1228) Dated A H 772=A D 1370
- No 2145 An old copy of Sharh al Miftah a commentary on Miftah (No 2142) by Taftazani (*d* A H 791=A D 1388) Written in the lifetime of the commentator or shortly afterwards
- No 2155 A very early copy of Al Mutawwih the well known commentary on Talkhis al Miftah (No 2153) by Taftazani (*d* A H 791=A D 1388) transcribed in A H 749=A D 1348 or only one year after the composition of the work
- No 2194 An excellent and very old copy of Al Maʿal As Sair by Dīya addīn Al J̣azarī (*d* A H 637=A D 1239) Dated A H 679=A D 1282
- No 2196 A very old and early copy of Al Jamī Al Kabīr by the above mentioned Dīya addīn Not dated apparently 7th century A H The MS once belonged to the San'a Library of Yaman
- No 2212 An old copy of Sharh Al Qasīdat Al Khazarāyiyah a commentary on Al Qasīdat Al Khazarāyiyah of Khazarāyī (*d* A H 626=A D 1228) by Ash Sharīf As Sabatī (*d* A H 760=A D 1338) Dated A H 889=A D 1484

J A CHAPMAN

Dated

February 17 1936

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ARABIC MANUSCRIPTS.

PHILOLOGY LEXICOGRAPHY

No 1962

foli 16^r lines 15 size 13×9 9×6½

ادب الكاتب

ADAB AL-KÂTIB

The Secretary's Manual a work of lexicographical contents intended as a guide for scribes

Author Abu Muhammad Abdallah bin Muslim bin Qutaybah ad Dinawari أبو محمد عبد الله بن مسلم بن قتيبة الدينوري (d A II 276 = A D 889 see Lib Cat vol xv No 960)

The MS is defective both at the beginning and at the end It opens abruptly thus —

و السعة الجاهل و السعة العجول و الله س من الرجال فدر س *

The last words are as follows —

قال القراء الممن براد في اول الحرف و احرة و لا براد في وسطه
فاما ما ردد الله اولاً فمفعل *

For other copies see Br Mus Suppl No 832 Br Mus p 247 Casiri No 570 Dérenbourg No 573 Leyden No 489 Wüthdahn Nos 2677 8 Hamidiyah No 1042 Aya Sufiyah Nos 3769 70 Nur Usmaniyyah Nos 3666 7 Kuprihzadah No 1201 Rampur p 575 For commentaries see Haj Khal vol 1 p 222 and Brock vol 1 p 122

The work has been printed in Cairo, A H 1300, and an extract from it, with an English translation and notes, was published by W O Sproul, Leipzig, 1877

Written in elegant bold Naskh, with diacritical points

Not dated, probably 13th century

Fol 1^b contains a short biographical notice of the author, extracted from the *Wafayât al-A'yan* of Ibn Khallikân

The title-page contains, besides the seal and signature of a certain Muzaffar Husain, the seals of Sulaimânjâh (A H 1243-1253 = A D 1827-1837), Amjad 'Alî Shâh (A H 1258-1263 = A D 1842-1847), and Wâjid 'Alî Shâh (A H 1263-1273 = A D 1847-1857), rulers of Oudh

No. 1963.

fol. 354, lines 31, size $13 \times 7\frac{1}{4}$, 6×4

الجمهورية

AL-JAMHARAH.

A large dictionary, arranged unsystematically.

Author Abû Bakr Muhammad bin al-Hasan bin Duraid al-Azdî أبو بكر محمد بن الحسن بن دريد الأزدي He was born at Basrah in A H 223 = A D 837 He was famous as a poet and a man of letters and bestowed a special lustre on the Basrah school of grammarians In Basrah he studied under several eminent scholars, including Abû Hâtîm as-Sijistânî (d A H 250 = A D 864) and Ar-Riyâshî (d A H 257 = A D 870) He left Basrah, A H 257 = A D 870, when the Zanj perpetrated a horrible massacre to which his master Ar-Riyâshî fell a victim, and fled with his uncle, Al-Husam, to 'Umân, the chief place of residence of the tribe to which he belonged. After passing twelve years there he proceeded to Persia, where he secured the patronage of the Governor, 'Abdallâh bin Muhammad Ibn Mikâl, and his son Ismâ'îl It was for them that he not only composed the present work but also his celebrated Qasîdah, *Al-Maqsûrah* When Ibn Mikâl was deposed in A H 308 = A D 920 he repaired to Bagdâd, where the Caliph Al-Muqtadir (A H 295-320 = A D 907-932) granted him a pension sufficient to enable him to devote himself entirely to the cause of learning True to his birth he urged the claim of the Arabs to superiority over non-Arabs and opposed the Shu'ûbites, who, finding support in the admission

of Al Khalil the oldest lexicographer that Arab names were devoid* of etymological significance assailed the Arabs from this side. He composed his *Kitab al Ishṭiqāq* chiefly to refute his opponents by tracing the etymology of every Arab name. He died in Bagdad on Wednesday the 17th *Shāban* A H 321 = A D 933. For further particulars of his life and works see Ibn Nadīm p. 61. *Nuzbat al Alibba* fol. 120^a. *Ibn Khalīkan* (De Slane's translation) vol. iii p. 37. *Yaqut* vol. vi pp. 483-494. *Bughyat al Wuṭāt* fol. 23^a. *Ibn al Aṣir* vol. viii p. 204. *Mir'at al Janān* fol. 196. *Murūj ad Dahab* fol. 354^b. *Dustur al Ilm* fol. 49^b. *Brock* vol. i p. 111.

Beginning —

احمدنا السميع ابو يعقوب يوسف بن يعقوب بن حراراد النكرمي قال
 قرأ هذا الكتاب على ابني عمران موسى بن رباح بن عيسى من نسخة
 بخط ابني علي الغالي في شهر سنة خمس و سبعين و ثمانمائة بمصر
 في العزامة قال قرأه علي ابني بكر محمد بن الحسن بن دند قال
 ابو بكر محمد بن الحسن بن دند الحمد لله الحكيم لا اله الا هو
 لا استغاده الحق *

In the preface the author makes mention of the *Kitab al Ain* of Al Khalil (d. A H 175 = A D 791) with praise. He also mentions the name of his patron Abul Abbas Isma'il bin Ahqallah bin Muhammad bin Mikal for whom he wrote the present work.

For other copies see Leyden No. 62. Paris No. 4231. Kupri-
 lizadab, No. 1541. Yeni No. 1124. Nur Usmaniyyab Nos. 4745
 & 4746. *Safiyab* No. 4672. *Wakaddin* No. 3100. *Cairo* vol. iv
 p. 171. *Aṣafiyab* p. 1434. *Rampur* p. 509. See also Haj Khalil
 vol. ii p. 629.

The work has been printed in the *Dar al Ma'arif* Haidarabad
 (Deccan) in A H 1345.

Written in fair Arabian Naskh with numerous short lacunæ.

Not dated probably 14th century.

No. 1964.

foll 234, lines 19, size $13\frac{1}{2} \times 10\frac{1}{4}$, 10×7 .

تَهْدِيبُ ، اللغة

'I'AHDIĪB AL-LUGAH.

An old and valuable copy of the fourth volume of the *Tahdīb al-Lughah*, a comprehensive lexicon in several volumes, of which we have only two volumes, viz, the present one and vol iv (see No 1965 below) The arrangements are the same as in the *Kitāb al-'Aṣnāf* of Al-Khalīl (d A H 175 = A D 791)

Author Abū Mansūr Muhammad bin Ahmad bin al-Azhar bin Talhah al-Azharī al-Harawī أبو منصور محمد بن أحمد بن الأزهر بن طلحة الأزهرى He was born at Harāt, A H 282 = A D 895 He went to Bagdād while still young, and studied under Muhammad bin as-Sarī Ibn as-Sarrāj (d A H 316 = A D 928), a well-known pupil of Al-Mubarrad (d A H 285 = A D 898), and perhaps also under Ibn Duraid (d A H 321 = A D 933, see No 1963 above) In A H 311 = A D 923 he left Bagdād for Mecca on pilgrimage On his way back from Mecca, he fell into the hands of the Qarāmitah (an offshoot of the Shī'ah sect), who, on the 18th Muharram, A H 312 = A D 924, attacked the pilgrim caravan at Al-Habīr on the road from Medina to Kūfah When the booty together with the captives was divided, our author fell to the lot of a Beduin tribe which passed the winter at Ad-Dahnā, the spring at As-Sammān, and the summer near both the fountains of As-Sītār This involuntary stay helped him greatly in his studies, as it offered him an opportunity of learning the Arabic language in its unadulterated purity After regaining his freedom he returned to his native town, where, after prolonged literary activity, he died in A H 370 = A D 980 For further particulars of his life and works see Ibn Khallikān (De Slane's translation), vol iii, p 48, Yâqût, vol vi, pp 297-299, Mu'jam al-Buldân, vol iv, p 951, Abu'l-Fidâ', vol ii, p 549, Nuzhat al-Aḥbbâ', fol 148^a, Bugyat al-Wu'âf, fol 6^b, Mir'ât al-Janân, fol 225^a, Dustûr al-'Ilâm, fol 6^b, Brqk, vol i, p 129

Beginning

أبواب الكاء والتاء - قال الله ، الحتر الدكر من العال ، فله ، لم

أسمع الحتر بعدا المعنى لعبر الله ، وهو مذكر الح *

The arrangements of the world are peculiar. The order of the letters as given by Haj Lhal vol n p 479 is as follows —

ع ح * ح ع ق ك ح ش ص ص س ر ط د ط
د ت ر ل ن ف ق م ا ی *

Each letter is subdivided into six grammatic sections viz (i) الربياعي (v) الواو (iv) اللآلى المعدل (iii) اللآلى الصصح (ii) المصاعف (vi) العباسى The roots classed under each letter are those into which that letter enters either as third second or first radical

The present volume contains the latter part of the letter ح and the earlier part of the letter , The last word explained is الظهر

The colophon reads thus —

أحرّ الحرة الرابع من كتاب بديع اللغات للارشمي و الحمد لله
رب العالمين و صلواته على خير خلقه محمد النبي و على آله
و اصحابه الأكرمين و سلامه و بقلوبنا ان شاء الله في اول الخامس مرة ط
قال اللب الرهط عدد تجمع ما بين بلده الى عسرة و كتب العدد المسقوف
من دينه الراحي رحمه الله على من محمد بن صدقة التفاضي اهـ
من الاصل الذي قاله ان كان العاملان انى اهـ اب و ان العصار
ر- اهـ الله . ا نسمع أحر و ذلك في شهر سنة سبع و ثمان
و سمانه حامداً و مصلياً *

According to the above colophon this valuable MS was transcribed by Ali al Khafaji the son of Abu Ali Muhammad bin Sadaqah al Khafaji (d AH 622=A.D. 1225 see *Dustur al Ilam* fol. 43) an illustrious poet and a good calligrapher from a copy corrected and collated by Ibn al Aqbar and Ibn al Khashshab (d AH 567=A.D. 1171) with several other copies of the work.

For other copies see Br Mus Suppl Nos 839 40 Cairo
vol iv p 169 Waliaddin No 3099 Aya Sufiyah No 4671 Nur
Usmaniyah Nos 4686 7 4743 4 Bashir Aga No 625 Kupri
Izzadah Nos 1526-39 Rampur p 509

Lane expresses his indebtedness to this work in the preface to his splendid dictionary (p. xiv). This work is one of the chief sources of *Lisan ul Arab* of Ibn Manzur al Ifriqi.

Written on thick creamy paper in good Naskh, with diacritical points Fol 234 should come after fol 232

Dated A H 639 = A D 1241

Scribe علي بن محمد بن صدوق الكعبي

The title-page contains, besides notes by several former owners about their purchase of the MS, a biographical notice of the author, extracted from the 'Uyûn at-Tawârîkh of Al-Kutubî (i.e. Muhammad bin Shâkir al-Halabî ad-Dârânî ad-Dimashqî, who died in A H 764 = A D 1363, see Brock, vol II, p 48)

No. 1965.

fol 202, lines 19 size same as above

The Same

The 9th volume of the same work

Beginning

بسم الله الرحمن الرحيم وانه يستعين ح ، وى - ح ، ي -
..... الكفاية السعيدة الفارعة نادا كاد ، مسكونة وبى عامدة الحج *

The present volume begins with the latter part of the letter ح, and contains also ص, beginning on fol 10^a, ص, beginning on fol 49^b, and س, beginning on fol 111^a. It ends abruptly with the explanation of words connected with the root وسى

The handwriting and paper of this volume are identical with those in the preceding volume, hence we believe that both the volumes are written by the same scribe

The title-page contains a short biographical notice of the author, extracted from the *Wafayât al-A'yân* of Ibn Khallikân

No. 1966.

fol 370, lines 31, size 12 × 8 $\frac{3}{4}$, 9 × 6 $\frac{1}{2}$

الصالح

AS-SAHÂH.

A very old and reliable copy of the well-known dictionary of Abû Naşr Ismâ'il bin Hammâd al-Jawharî أبو نصر اسماعيل بن حماد الجوهري.

Beginning —

الحمد لله شكرًا على نواله و الصلوة على محمد و آله اما بعد فاني
قد دعيت هذا الكتاب ماصح عندي من هذه اللغة *

The author who was the nephew and pupil of Ishaq bin Ibrahim al Farabi (d A H 378=A D 988) the author of the famous *Duan al Adab* was born at Farab After receiving his early education at his native town from his uncle he proceeded to Bagdad where he prosecuted his advanced studies under Abu Ali al Farisi (d A H 377=A D 987) and Abu Sa'id al Hasan as Sirafi (d A H 368=A D 978) He made a journey to Hijaz through the lands of the Rabi'ah and Mudar tribes in Syria to acquaint himself with pure Arabic After his return to Khurasan he settled in Damagan which however he soon left for Naisapur the capital of Khurasan where he passed his life in literary activities as teacher and author He died in consequence of a fall from the roof of the grand mosque of Naisapur in A H 398=A D 1007 For further particulars of his life and works see Yatimat ad Dahr vol iv p 289 Yaqut vol ii pp 266-272 Bugyat al Wu'at fol 152 Nuzhat al Alihha fol 157 Brocl vol i p 128 See also Mir'at al Janan fol 237^b and Dustur al Ilam fol 31 where the date of the author's death is recorded as A H 393=A D 1002

The work is divided according to the number of the letters in the Arabic alphabet into twenty eight chapters each subdivided into twenty eight sections

For other copies see Br Mus pp 227 467 639 Br Mus Suppl Nos 845-9 Rosen Institute No 151 Kuprihizadah Nos 1546-50 Hur Laila Nos 433-4 Bashir Aga No 620-4 Nawr Usmaniyyah Nos 4757-70 Aya Sufiyah Nos 1398-1400 Yeni Nos 1131-4 Cairo vol iv p 164 Rampur p 511 For abridgments see Haj Khal vol iv pp 91-97

The work has been lithographed in Tihran A H 1270 and printed in Bulaq A H 1282 and 1292 under the title ناح اللغة و صراح العربيه

The colophon reads thua —

و قد تم كتاب الصراح في اللغة و الحمد لله على إتمامه حمداً نواري
نعمه و صلواته على خير خلقه محمد على آله و أصحابه على يدى العدد
المدرس المؤمل رحمه العرب العطار نورس بن بركة بن كاشغر بن مذك

الراوندى فى ثانى محرر المحرم من سنة ثلاث و ثلثين و ستمائه فى
مدينة السلام و فيه الاسلام بعدد المحروسة صاحبها الله عن طرق المكاره
فى المدرسة المداركة الطامه *

According to the above colophon, this valuable MS was transcribed by one Yûnus bin Barakah ar-Râwandî in the Nizâmîyah Madrasah of Bagdâd. The colophon is followed by a note stating that it was collated with an original transcribed by Al-Jawâlîqî (*d* A H 539=A D 1145), an eminent philologist and the author of the celebrated *Al-Mu'arrab*, which has been edited by E Sachau, Leipzig, 1867.

Written in elegant Arabian Naskh, with diacritical points

Dated the 12th Muharram, A H 633=A D 1235

Scribe يونس بن بركة الراوندى

No. 1967.

fol 575, lines 27, size $12\frac{3}{4} \times 8$, $8 \times 4\frac{1}{4}$

The Same.

Another copy of the same work, beginning as the above

Written in beautiful Naskh, with a sprinkling of diacritical points

Dated Monday, the 14th Rabî', A H 1051=A D 1641.

Scribe علام علي

No. 1968.

fol 268, lines 25-34, size $12 \times 7\frac{3}{4}$, $10\frac{1}{2} \times 6\frac{1}{4}$

كتاب العربيس

KI'ÂB AL-GARÎBAIN.

The present work, a dictionary of the rare words in the Qurân and Hadîs, in its conception and execution, is not only the first of its kind but, according to Ibn al-Asîr (see *An-Nihâyah*, fol 3, No 1985 below), has served as a guide and model down to his own time.

Author **Ahu Ubaid Ahmad bin Muhammad bin Muhammad al Harawī** أبو عبد الله أحمد بن محمد بن محمد الهروي. He is described by As Suyutī *Bog̃yat al Wu at* fol 125^b as a great scholar deeply versed in philology and tradition. According to Yaquṭ *Irshād al Arīḥ* vol 1 p 86 he studied under a host of teachers among whom was Abu Sulaiman Ahmad bin Muhammad al Khattabī (d A H 388 = A D 998 see *Dustur al Ilam* fol 43) a poet and well known traditionist whose dictionary of the rare words occurring in Hadīs is mentioned by Ibn al Asir in the introduction to *An Nihayah* as one of the three fountain heads from which all other works on the subject were composed. He attached himself for a long time to Ahu Mansur Muhammad bin Ahmad al Azharī (d A H 370 = A D 980) the philologist (see 1964 above). He wrote besides the present work a history of the rulers of Harat entitled *Kilatu Wulat al Harat* which if extant would certainly be of great importance for the early history of Harat. He died on the 6th Rajab A H 401 = A D 1010. See *Tabaqat al Kubra* by As Subkī vol iii fol 171^b *Tabaqat* by Al Isnawī fol 238 *Tabaqat* by Ibn Qadī Shubbah fol 22 *Bug̃yat al Wu at* fol 125^b *Mīrat al Janan* fol 240 Ibn Khallikan (De Slane's translation) vol 1 p 78 *Dustur al Ilam* fol 149^b Brock vol 1 p 131.

Beginning —

قال ابو عبد الله احمد بن محمد بن محمد الهروي قال سجلت من له
في كل شيء ساعدت فيه اهل واحد و مني ما ادرته بصرو اقصى الله بظر
دليل فاهر علي انه قدم فادر اليه *

For other copies see Berlin Nos 696-7 Leyden No 65 India Office No 902 Kuprīlīzadah Nos 375-7 For abridgments and commentaries see Haj Khal vol iv p 333.

Written in Arāḥiyan Naskh without diacritical points. Foll 1-10 and 47-66 are in a later hand. The first folio is seriously damaged.

Dated A H 697 = A D 1297

Dated Thursday the 24th Ramadan A H 1121=A D 1709 •
The title page contains besides the seal of a certain Sayyid Muham-
mad Abbas Musawī dated A H 1262=A D 1846 the signature of
Muhammad Mahdī hin Radiaddīn Muhammad al Harawī

No 1971

fol 56 lines 25 size $8\frac{1}{2} \times 6$ $6\frac{1}{2} \times 4\frac{1}{2}$

The Same

Another copy of the same work defective at the beginning It
opens abruptly at the beginning of the first *Fasl* of *Bab VII* thus —

الحسن الحسن الناس العدد و الرسن اللحم الناس العس
الدمر الناس *

Written in Naskh Worm eaten

Dated Saturday the 7th Shawwāl A H 1066=A D 1655

Scribe نوح الدس محمد بن حلف نوح الدس الحنفى

No 1972

fol 47 lines 23 size $9\frac{1}{2} \times 7\frac{1}{2}$ $7\frac{1}{2} \times 5\frac{1}{2}$

نظام العرب

NIZÂM AL-GARÎB

A glossary of rare words used by ancient poets arranged accord-
ing to subjects

Author Abu Muhammad Isa hin Ibrahim ar-Rabā'ī al Lugawī
Suyutī in *Bugyat al Wu at*
fol 296^b describes him as a great scholar of Yemen deeply versed in
philology and jurisprudence According to Yaquṭ Irāḥād al Arīb
vol vi p 100 he was the chief authority in Yemen on philological
questions He died at Ahazah in A H 480=A D 1087 For the
notices of his life see *Mu jam al Buldan* vol vi p 907 *Bugyat al*
Wu at fol 296^b Yaquṭ vol vi p 100 •*Dustur al-Ilām* fol 52^b
Brock vol i p 279

Beginning —

الحمد لله الذي مخرج الاشياء من العدم الى الوجود و جعلها
في الاختلاف ، و التعابير حاربه الى رحل محدود و معضل الانسان على سائر
المخلوقات من الحيوان و الجمادات مما حسه به من العكر العفلة الح *

The first chapter has the heading *باب ما جاء العرب في خلق الانسان*
A few folios are wanting at the end The MS breaks off abruptly in
the middle of the chapter *باب في المجموع* The last words are
as follows

المربع ما ذكرناه و الطبع الوسج يقال طبع السده ، اذا علاه (sic)
قال صلى الله *

For other copies see Berlin, No 7039, Leyden, No 68 Br
Mus, No 1010, Br Mus Suppl, No 1214, Ayâ Sûfiyah, No 4335
Râmpûr, p 518

Written in Arabian Naskh Names of poets are written in red
while the headings of chapters are in thick black ink

Not dated, probably 14th century

No 1973.

fol 32, lines 17, size $9\frac{3}{4} \times 6\frac{1}{4}$

[مختصر نظام العرب]

[MUKH'TASAR NIZÂM AL-GARÎB.]

A fragmentary copy of an anonymous abridgment of the
preceding work

It contains only that portion of the work which deals with
words connected with man as an individual and as a member of
society It begins, without doxology or introduction, as follows

اسماء اعضاء الانسان من راسه الى قدمه - بسم الله الرحمن الرحيم -
السوى حلة الراس ح شوى قال الله تعالى براعة للذى يعنى
جلود الراس الح *

The MS ends with a chapter dealing with the names of the various parts of the body of the camel

No other copy of the work is known

Written in elegant Naskh with the headings in red

Not dated probably 18th century

No 1974

fol 96 lines 19 size $8\frac{1}{2} \times 6$ $7 \times 4\frac{1}{2}$

درة العواص

DURRAT AL-GAWWÂS

A work dealing with words and phrases which are current among Arabic speaking people but are due to mistake or false analogy

Author Abu Muhammad al Qasim bin Ali bin Muhammad al Hariri أبو محمد القاسم بن علي بن محمد الحريري

Beginning —

اما بعد حمد الله الذي عمَّ عبادة بطائف العوارف و حص من شاء

مقدم بلطائف المعارف الخ *

The author a great philologist and elegant writer of Basrah was born in A H 446 = A D 1054 His family came from Mashan a small village in the vicinity of Basrah where he possessed a small landed property bringing in a considerable income Being thus freed from the cares of everyday life he devoted himself to linguistic studies and led the calm and contented life of a well to do man of letters He owes his fame chiefly to his *Maqamat* which contains a large portion of the language spoken by the Arabs of the desert such as its idioms its proverbs and subtle delicacies of expression He died in A H 516 = A D 1122 For further particulars of his life see Ibn Khallikan (De Slane's translation) vol II p 490 Yaqut vol VI pp 167-184 Nuzhat al Ahbba fol 168 Bugyat al Wu at fol 304^b Abu l Fida vol III p 413 Ibn al Asir vol X, p 221 Al Mahbuzun's Rawdat al Adab p 152 Brock vol I p 276

For other copies see Berlin No 6503 Leyden, No 69 Gotha No 185 and Cairo vol IV p 172. For commentaries and annotations see Haj Khal vol III p 205

The work has been edited and published by Thorbeeke, Leipzig, 1871. It has also been printed in Cairo, A H 1273, and in Constantinople, A H 1299.

Written in fair Arabian Naskh, with copious marginal notes.

Dated A H 729 = A D 1328.

The title-page contains notes by several former owners of the MS, the earliest of which is dated A H 729 = A D 1328.

No. 1975.

foll 99, lines 29, size $8\frac{1}{4} \times 6$, 7×4 .

شرح درة العواص

SHARḤ DURRA'Ī AL-GAWWÂŞ.

A commentary on the preceding work, by Shihâbaddîn Ahmad bin Muhammad bin 'Umar al-Khafâjî ash-Shâfi'î (d. A H 1069 = A D 1658, see Lib. Cat., vol. xii, No. 793).

Beginning

الحمد لله الذي جعل حمدة في تاج الادب درة و اشكره على احسانه
الذي هو في واحة دهم المطالع عزة و بعد فان كتاب الدرّة
لما احتوى على درر مستخرجة من لجة الزراعة الح *

The preface includes a dedication to Sultân Murâd IV, (A H 1032-1049 = A D 1622-1639) of the Ottoman dynasty.

For other copies see Brock, vol. i, p. 277.

The work has been printed in Constantinople, A H 1299.

Written in elegant Arabian Naskh, with quotations from the text in red.

Dated A H 1237 = A D 1821.

No 1976

fol 241 lines 25 size $11\frac{1}{4} \times 7$ 8×5

مجمع الأمثال

MAJMA' AL-AMSÂL

A collection of proverbs alphabetically arranged and accompanied by a commentary, by Abul Fadl Ahmad bin Muhammad bin Ahmad bin Ibrahim al Maidani an Naisaburi ابو الفضل احمد بن محمد بن احمد بن ابراهيم الميداني النيسابوري

Beginning —

ان احسن ما توسج به صد الكلام واحمل ما يعقل به بعد النظام
حمد الله ذي الحلال والاكرام
سميت الكتاب مجمع الامثال
الح *

The author an eminent philologist of Naisapur was a favourite pupil of Abul Hasan al Wahidi (d. A. H. 468 = A. D. 1075). He wrote several instructive works on philology and grammar. Besides the present work and those mentioned in Brock vol 1 p 289 the following four compositions of his are enumerated by As Suyuti —

دره الطرف في (iii) المصادر (ii) الامودح في النحو (i)
شرح المفصلات (iv) الصرف

He died at Naisapur on Wednesday the 25th Ramadan A. H. 518 = A. D. 1124. According to As Sam'ani Al Ansab fol 349* he is called Al Maidani since he was buried in Maidan Ziyad a place in Naisapur. For further particulars of his life see Ibn Khallikan (De Slane's translation) vol 1 p 130 Mir'at al Janan fol 300^b Bugyat al Wu'at fol 121 Nuzhat al Alibha fol 173 Dustur al Ilam fol 133 Brock vol 1 p 289

The author tells us in the preface that the work contains altogether six thousand and a few more proverbs divided into thirty chapters

For other copies see Berlin No 8670 Leyden No 385^b Paris No 3958-63 Munchen No 643 Br Mus Suppl No 997 Cairo vol iv p 300 Rampur p 613 Buhar No 410

The work was edited and published with a Latin version by Freytag Bonn 1838-43. Since then it has been frequently printed

The work was composed at the instance of Ala addawlah Abu l Mu'afar Atsiz bin Khwarizm Shah (A H 521-551=A n 1127-1156)

For the contents of the work see Berlin No 6960

For other copies see Br Mns Suppl No 856 Leyden Nos 109 110 Landberg No 383 Bodleian No 1633 Cairo vol iv p 190 Wahaddin Nos 3165-8 Aya Sufiyah Nos 4777 8 Bashir Aga No 648 Rampur p 518 See also Brock vol i p 291 and Haj Khal vol vi p 76

Written in elegant Arahian Naskh with a sprinkling of vowels Between the lines of the Arahic text is written by the same hand but in a smaller character a gloss giving the Persian equivalents of the words

Dated A H 670=A n 1271

The work has been edited and published by Wetzstein Leipzig 1844

No 1979

foli 34 lines 31 size $11 \times 6\frac{1}{2}$ $8\frac{1}{2} \times 4$

اساس البلاغة

ASÂS AL-BALÂGAH

The well known dictionary of Az Zamakhshari الرمكسرى the author of the foregoing work

Beginning —

قال حار الله العلامة اسناد الدنيا سنج العرب و العجم صاحبه الكشاف
فكر حوارم ابو القاسم محمود بن عمر الرمكسرى رحمه الله عليه حفر
منطوقه امام كل كلام و اصل مصدق به كل كتاب حمد الله و مدحه بما
مدح به في كتابه الكرم الح *

The work is described by Lane in his preface p xv as an excellent work of which he made much use in his lexicon

For other copies see Br Mus p 229 Leyden Nos 71-3 Berlin No 6958 Cairo vol iv p 162 Wahaddin Nos 3087 8 Yeni Nos. 1120 1 Hamidiyah No 1358 Aya Sufiyah Nos 4657 8 Nur Usmaniyyah Nos 4688-90 Kuprîlîzadah Nos 1514-6 Bashir Aga No 622 Asrîfiyah p 1428 Rampur p 507 See also Brock vol i p 292 and Haj Khal vol i p 264

The work has been printed in two volumes at Cairo, A H 1299

The MS was transcribed by 'Abdallâh bin Husan bin Ahmad bin Ja'bar al-Bahrânî at Shâhjahânâbâd (Delhi) for the library of his uncle, Shâikh Yûsuf bin Ja'far al-Bahrânî

Written in fair Indian Naskh, with the headings in red

Dated the 10th Jumâdâ I, A H 1137 = A D 1724

At the end is a short extract from As-Sayyad ash-Sharîf al-Jurjanî's commentary on the *Miftâh al-'Ulûm* (see No 2147 below), dealing with the different divisions of knowledge

The title-page contains three obliterated seals.

No. 1980.

fol 306, lines 27, size 10 × 6, 7 × 4

العائق

AL-FÂ'IQ.

A dictionary of rare words occurring in works on tradition, by Az-Zamakhsharî الرَّمَضَانِي (see No 1978 above)

Beginning

الحمد لله الذي فتى لسان الديبج بالعربية الدينة والخطاب العجيج النخ *

The work was completed, as stated by the author at the end, in the beginning of Rabî'î, A.H 516 = A D 1122.

For other copies see Berlin, Nos 1648-9, Leyden, No 70, Ayâ Sûfiyah, Nos 4707-8, Kûprilîzâdah, Nos 370-2, Yenî, Nos 1135-8, Bashîr Âgâ, No 635, Hûr Lailâ, No 435, Âsafiyah, p 1438 See also Brock, vol 1, p 292, and Hâj Khal, vol iv, p 348

The work has been printed in Haïdarâbâd, A H 1324

Written in fair Indian Naskh with copious marginal notes
The words explained are written in red

Not dated, probably 17th century

No 1981

foll 474 lines 27 size 10×7 7½×4½

شمس العلوم

SHAMS AL-'ULŪM

An Arabic dictionary of great importance for scholars interested in the study of South Arabian inscriptions arranged according to the initial letters of roots

The full title of the work as given in the preface is as follows —

شمس العلوم و دواء كلام العرب من الكلام *

Author Abu Sa'id Nashwan bin Sa'id bin Naḥwan al Yamani al Himyari أبو سعيد نسلان بن سعيد بن نسلان الحميري (d. A.H. 573=A.D. 1178 see Lib Cat vol xv No 1096)

Beginnung —

الحمد لله الواحد العدم العابر العظيم العرب العلم الصانع الحكيم

أما بعد فإن أصل اللغات وأصل منطق الناس إنما هو

ما يدل به القرآن المحمد وأنه كتاب عرب الم *

The dictionary contains besides lexicographical explanations of words the names of Arab Kings the useful properties of plants and minerals explanations of Quranic verses and notices relating to history genealogy arithmetic law the interpretation of dreams and astrology D H Müller made much use of the present work in correcting the text of the *Qaṣīdat al-Himyarīyah* a poem in glorification of the Himyarite Kings of Yemen See Z D M G vol xxix pp 620-8 Sitzungsberichte der k. Akademie 1877 vol lxxxvi p 171 and D H Müller Sudarabische Studien p 143

The date of composition A.H. 570=A.D. 1174 is indicated in the following verso in the preface —

وفي سنة السبعين والـ من مـ جمع من الـ في رمضان

* For other copies see Berlin Nos 6963-8 Fscour Nos 34, 603 Un No 1074 Br Mus Suppl Nos 858-864 Cairo vol xv p 175 Hamdyah No 1397 Asafiyah p 1436 Rampur p 511 Bubar Lib Cat vol ii No 368

Dr Azimaddin Ahmad in his 'Die auf Sudarabien bezüglichen Angaben Naswan's im Šams al Ulum' has published extracts from

Nashwân's *Shams al-'Ulûm*, Gibb Memorial series, vol xxiv, Leyden, 1916

Written in fair Indian Naskh, with the headings in red Water-stained

The correct order of the folios should be 1-113, 119, 115-118, 114, 120-150, 152, 151, 153-429, 432 133, 430-431, 434-444, 446, 445, 447 150, 453-454, 456-457, 455, 452, 451, 458 174

Dated the 14th Du'l-Hijjah, A H 1083 = A D 1672

Scribe. محمد بن موسى التتوي . ولد له يومه .

The title-page contains, besides miscellaneous notes and extracts from other books, the following three chronograms for the date of the death of *Shaiikh* 'Abdal'azîz bin *Shaiikh* 'Abdalqâdir al-Hanafî al-Qâdirî al-Fatanî (d A H 1163 = A D 1749), to whom the MS. once belonged

- (i) وَأَدَّيْلَ نَكَّةَ اللَّهِ
(ii) يَخْلُدُ نَفْرَدُوسَ عَرِيرِ عَانِدِ
(iii) حَذَا مَعَالِ حَايِ عَرِيرِ اسْمِ

No. 1982.

fol 619, lines 24, size $11\frac{1}{2} \times 8$, $8\frac{1}{2} \times 5$

عياء الحكوم مختصر سمس العلوم

DIYÂ' AL-HULÛM MUKH'I'ASAR SHAMS AL-'ULÛM.

An abridgment of Nashwân's *Shams al-'Ulûm*, by his son Abû 'Abdallâh Muhammad bin Nashwân bin Sa'id al-Himyari أبو محمد بن شوان بن سعيد الحميري

Beginning

اما بعد حمد الله مستحق الحمد بعمائه على جمع هذه
... .. وقد صدق الله العلماء رحمهم الله تعالى تصانيفه ، كثيرة حرس
كل منهم تصديقه و صلاته بعض الصراط بكراسة السكل مفردة ولم
يجمعها في تصديقه ، جامع ولم يجمعها باحتماعها طامع حتى جمعها شوان
رحمه الله في كتابه سابقا غير لا في فيما الى به الخ *

The author tells us in the preface that he wrote this abridgment at the request of some of his friends restricting himself to the lexicographical explanations of words and omitting all the literary and descriptive matter of the original work.

For other copies see Aya Sufiyah No 4700 Waliaddin Nos 3124 5 Uri No 1074 See also Brock vol 1 p 301 and Haj Khal vol iv p 74

Written in elegant Arabian Naskh The words explained are written in red

Slightly worm eaten

Not dated probably 17th century

The title page contains a short biographical notice of Nashwan extracted from the Bugyat al Wu'at of As Suyuti

No 1983

fol 59a lines 23 size 11½ x 9½ 7½ x 4

لواعع النجوم

LAWÂMI'AN-NUJÛM

Another abridgment of Nashwan's *Shams al Ulum* by an unknown author who appears to have no knowledge of *Diya al Hukam* (No 1982 above)

Beginning —

* الحمد لله الذي جعل الانسان على سائر الحيوان

• Another copy of the work is noticed in India Office No 1664

Written in fair Arabian Naskh Fol 37-46 are inserted by a later hand

Dated A H 1186 = A D 1772

Scribe علام رسول

No 1984

fol 30 lines 15 size 11 x 8 7½ x 4

كفاية المستعظم

KIFÂYAT AL-MUTAHAFIZ

A dictionary of synonyms, arranged according to subjects

Author Abû Ishâq Ibrâhîm bin Ismâ'il bin Ahmad bin
 'Abdallâh at-Tarâbulusî, commonly called Al-Ajdâbî أبو إسحاق الجدابي
 بن إسماعيل بن أحمد بن عبد الله الطرابلسي الشيرازي بالأحادي
 Beginning

الحمد لله رب العلمين و صلى الله هذا كتاب
 مختصر في اللغة و ما يحتاج اليه من عربي ، الكلام و اودعاء فيه كثيرا
 من الاسماء و الصفات الخ *

The author belonged to a family well known for learning, and
 was himself a linguist of considerable reputation. He died before
 A H. 600 = A D 1203. See Brock, vol 1, p 308, Yâqût, vol 1,
 p 47, Bugyat al-Wu'ât, fol. 139, Hâj Khal, vol v, p 224

For other copies see Berlin, Nos 7043-4, Gotha, No. 423,
 Leyden, Nos 75-6, Br Mus, No 1010, Cairo, vol iv, p 179,
 Râmpûr, p. 514

The work has been twice printed in Cairo, viz, in A H 1287 and
 1313

Written in fair Nasta'liq, with the headings in thick Naskh.
 The last folio should come after fol 25

Not dated, probably 18th century

No. 1985.

fol 437, lines 30, size $11\frac{1}{2} \times 7\frac{1}{2}$, $9\frac{1}{2} \times 7$

المعاني في عربي الحديث والآثار

AN-NIHÂYAH FÎ GARÎB AL-ḤADÎS WA'L-ÂSÂR.

A dictionary of rare words occurring in works on tradition

Author Majdaddîn Abu's-Sa'âdât Al-Mubârak bin al-Asîr ash-
 Shaibânî al-Jazarî مجد الدين أبو سعادات المبارك بن الأسير الشيباني الحزري
 (d A H. 606 = A D 1209, see Lab Cat, vol v, part 1, No 223)

Beginning

الحمد لله على نعمه بجميع محامده .. : اما بعد
 فلا حيلة ، بين اولى الالباب و العقول الخ *

The work contains an introduction dealing with the history and development of the dictionary which is fully described by Haj Khal vol iv p 322

For other copies see Berlin Nos 1650-8 India Office No 999 Br Mus Nos 1387 1686 Br Mus Suppl No 1252 II, Aya Sufiyah Nos 4781 2 Ragib Pasha Nos 359-62 Cairo vol 1 p 445 Buhar No 369 Aşafiyah p 1448 See also Brocl vol 1 p 357

The work has been lithographed in Tihiran A H 1269 and printed in Cairo A H 1311

The colophon reads thus —

هذا آخر كتاب الدبابة في عرب الحديث و الاثنا لاس الانبر
و كان القراع من كده هذا الكتاب المبارك في باب
رحب الفرد من سمر سنة سنة و مائة و الف و كتب هذه النسخة من
سنة سنة مصدرة قال كتبها لنفسه القراع الى رحمه ربه العبد موسى
بن ابراهيم بن يحيى السعراوى في السادس و العسرين من جمادى الا لى
سنة اربع و ثمانين و ستمائة *

According to this colophon the MS was transcribed from a very accurate copy of the work written by Musa bin Ibrahim bin Yahya Ash Sha rawi in A H 684=A D 1285 This Ash Sha rawi who belonged to the Hanbali sect was a poet and scholar of considerable reputation He died in A H 702=A D 1302 See Ad Durar al Kaminah vol ii fol 306^b

Written in beautiful Arahian Naskh with vowel points The headings are in red

Dated the 3rd Rajab A H 1106=A D 1694

No 1986

fol 430 lines 30 size $16\frac{1}{2} \times 11\frac{1}{2}$ $9 \times 5\frac{1}{2}$

The Same

Another copy of the same work beginning as above

Written in beautiful Indian Naskh, within broad gold and coloured ruled borders with an illuminated frontispiece

Not dated probably 17th century

According to a note on the title-page the MS was transcribed by a certain Mullâ Haidar

At the end is a note stating that the MS was studied by a certain Sâlih Muhammad at Bagdâd at the shrine of Shaikh 'Abdalqâdir al-Jilânî

No. 1987.

fol 491, lines 29, size 10×7 , $7 \times 4\frac{1}{2}$

The Same

Another copy of the same work, beginning as usual

Written in fair Nasta'liq, with the headings in red Slightly worm-eaten and water-stained The last ten folios are in a later hand

Dated A H 1073 = A D 1664

Scribe محمد يوسف

No. 1988.

fol 345, lines 17, size 7×4 , 5×3

الدر السِّر

AD-DURR AN-NASÎR.

An abridgment of the preceding work, by Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî نكر السويطي
(d A H 911 = A D 1505, see Lib Cat, vol v, part i, No, 123).

Beginning

الحمد لله على ما اجمع و صلى الله على سيدنا محمد و آله و صحبه
و سلم هذا مؤلفه . لخصه . منه كتاب النهاية في غريب الحديث . لانس

الايير . مدته بالدر العثير الم *

The date of composition, A H 907 = A D 1501, as given in the India Office copy (No 1000), is not found in the present MS.

For other copies see Br Mus, No 1687, India Office, No 1000, Bodleian, vol ii, No 208 See also Hâj Khal, vol vi, p 403, and Brock, vol i, p 357

Written in fair Arabian Naskh within double red and blue ruled borders with an illuminated frontispiece

Slightly worm eaten A few folios are wanting at the end

Not dated probably 18th century

No 1989

fol 50 lines 11 size $7\frac{1}{2} \times 5$ $5\frac{1}{2} \times 3$

كتاب الصفات والحلى

KITÂB AS-SIFÂT WA'L-HILÂ

A versified glossary of Arabic words arranged according to subjects

Author Muhammad bin Isa bin Muhammad bin Asbag al Azdi al Qurṭubî al Maliki better known as Ibn al Munâṣif
 من عيسى بن محمد بن اصبع الازدي القرطبي المالكي السمرواني المناصيف

Beginning —

قال السمع الغنى الامام ابو عبد الله محمد بن عيسى بن عيسى بن
 اصبع الازدي حمد الله محمدا لمن سئل من احبائه

الحمد لله تعالى ، ا علم من جعل وحلى من عما

The author Ibn al Munâṣif an illustrious poet and the author of several works was born at Cordova but he settled permanently at Tunis where he died in A H 620 = A D 1223 See *Dustur al Ilam* fol 138^a and Brock vol 1 p 497

Other copies of the work are noticed in Berlin No 5370 and Escur No 518 under the title الصفات والحلى

The MS was transcribed by Ahmad bin Ibrahim bin Muhammad bin Idris bin Baba Juk bin Sha ban bin Abdallah (d A H 725 = A D 1324 see Lib Cat vol v part 1 No 151) for his own use

Written in elegant Arabian Naskh with vowel points

Dated the 23rd Ramadan A H 684 = A D 1285

The title page contains an *Ija'ah* (licence) granted by Muhammad bin Jabir bin Muhammad al Qaisi (d A H 780 = A D 1376) to his disciple Kamaladdin Abu l Fadl Muhammad bin ash Shaikh Jamaladdin Ibrahim bin Mahmud of Halab to the effect that he studied under him besides the present work 'the *B'ayyat al Amal fi n Nutq Bijami Mustaqbilat al Afal* of Abu Ja far Ahmad bin Yusuf

' al-Fihri al-Labli (*d* A H 691 = A D 1291, see No 2104 below) in A H 747 = A D 1346 Al-Qaisi himself traces his *Isnâd* through the following two intermediate links to Ibn al-Munâşif

I Ash-Shaikh Abû 'Abdallâh Muhammad bin al-Qâsim al-Hadramî

II Abu'l-Hajjâj Yûsuf bin Ibrâhîm al-Anşârî al-Fihri (*d* A H 702 = A D 1302, see *Nafh at-Tib*, vol 1, p 411)

It is stated in a note at the end that the MS was collated with a copy which was read by Muhammad bin 'Abdarrahîm bin 'Abd al-wahhâb al-Khatîb as-Sulamî in the presence of Mu'inaddîn Abû Ahmad Nâfi' bin Abî Muhammad bin 'Abd al-'azîz bin Ahmad bin Nâfi' al-Qaisî, a disciple of Abû 'Abdallâh Muhammad Ibn Sayyid an-Nâs al-Ya'murî, in Ramadân, A.H 590 = A.D 1193

No. 1990.

fol 32, lines 13, size $9\frac{1}{2} \times 7$, $6\frac{1}{2} \times 4\frac{1}{2}$

الحلبة

AL-HALBAH.

A valuable autograph and the unique copy of a rare work containing a list of the names of the pre-Islamic and Islamic horses of fame, with anecdotes and poetical quotations The list contains, as stated in a note at the end, the names of 237 horses, including the eight horses belonging to the Prophet

Author Muhammad bin 'Alî bin Kâmil محمد بن علي بن كامل

Beginning

الحمد لله الذي سخر كثيرا من السيوف للعداء وشره الخيل بان جعلها افضل معدود للجهاد ومن علي اوليائه اولى الناس والنفحة بما منفعهم به من ارتباط الاموات الجند الم *

Nothing is known of the author's life He wrote the present work, as he states in the colophon, in A H 687 = A D 1288 He dedicated it to As-Sâhib Tâjaddîn in the preface thus

ورأيت عدة المقر العالى المولى الاحلى العالمى العاملى العدى
الاثيرى الجلالى الظهيرى العادلى الكعيلى القوامى المخدومى الوريى

الناحي ابي المعاهر محمد ولد المعز العالي المولوى الاحلى العالمى
العصدى الحلالى الابدى العوامى الكعلى الصاحبى الوردى القصرى
ابى عبد الله محمد ولد المولى المعز الاشرف العالي المولوى الاحلى
العالمى العالمى الوعى الراشدى العادى (١) اى الطبرى العوامى
العادلى الصاحبى الوربى البهاى ابى الحسن على الله سانه
واسعد زمانه واسمع على الاولاد فصله واحسانه فيها وباده عليها وشكره
لشرف آباها وذكره لمحاسن احبارها وارضاة منها برسم العهد
رأيت ان اجمع قطعه من اسماء الحبل الـ مرة فى الكاهله والاسلام
برسم المداكره وبنها على حروف الـ م ملهظه من دواوين اللغة وكتب
الامالى والاشعار و بها الحثه *

This Aṣ Ṣalūb Tajaddīn a nobleman of Cairo was born in
A H 640=A D 1242 Ibn Hajar al Asqalanī in *Ad Durar al*
Kaminah vol II fol 242 describes him as a man of noble character
eminent talent and vast learning He was very fond of hunting and
outdoor sports He is praised by *As Siraj al Warraq* (d A H 695=
A D 1290) Ibn Daniyal (d A H 711=A D 1311) and other poets of
Egypt as a skilled horseman He took part in several battles and
served as a Vizier under Al Malīk an Naṣir Naṣiraddin Muhammad
(A H 693 694=A D 1293 1294) of the Bahrī Mamlūk dynasty He
founded several religious and public institutions at Cairo and other
towns of Egypt and died in A H 707=A D 1307 For further parti-
culars of his life see *Mīrat al Janan* fol 441* and *Ad Durar al*
Kaminah vol II fol 242

The colophon reads thus —

تم الكتاب بخط مؤلفه و حاميه محمد بن على بن كامل و كان الغراع
منه كتابه سنة سبع و سبعين و ستمائة *

According to a note on the title page the MS was transcribed
by the author himself for the library of the aforesaid Aṣ Ṣalūb
Tajaddīn

Written in fair Arabian Nashḥ with a sprinkling of vowels
The headings are in red

Dated A H 677=A D 1278

Two fly leaves at the end contain a note in a different and
much later hand dealing with the twenty four kinds of inauspicious
horses

A fly-leaf at the beginning contains a poem by the author in praise of the same As-Sâhib Tâjaddîn, beginning as follows

جاءتك اسمى من بعيد بلاد رد مومة نعيم قد اد

The title-page contains, besides notes by several former owners of the MS, the signature of Muhammad bin Muhammad al-Qawsûnî (*d* A H 976 = A D 1568, see *Dustûr al-Îlâm*, fol 281^a), the chief physician of Sultân Sulaimân I (A H 926-974 = A D 1519-1566) of the Ottoman dynasty, to whom the MS belonged in A H 950 = A D 1543

No. 1991.

fol 96, lines 21, size $8\frac{1}{2} \times 6$, $6\frac{3}{4} \times 4$

المباج المنير فى غره ، الشرح الكبير

AL-MISBÂH AL-MUNÎR FÎ ĠARÎB ASH-SHARH AL-KABÎR.

A popular Arabic dictionary arranged under the initial letter. The present work is an enlargement of the author's own composition containing a collection of rare words occurring in *Sharh Al Wajîz* of Râfi'î (*d* A H 623 = A D 1226)

Author Ahmad bin Muhammad al-Fayyûmî al-Muqrî ^{أحمد بن محمد بن} He was born at Fayyûm, where he was brought up and educated. He received his education from Abû Hayyân al-Andalusî (*d* A H 744 = A D 1343), and made himself known as a philologist and elegant writer. He settled permanently at Hamât, where he was appointed *Khatîb* (preacher) of Ad-Dahshah mosque founded by Al-Malik as-Sâlih 'Imâdaddîn Ismâ'il (A H 743-746 = A D 1342-1345) of the Bahrî Mamlîk dynasty. He died at Hamât some time after A H 770 = A D 1368. See *Ad-Durar al-Kâminah*, vol 1, fol 49^a, *Bugyat al-Wu'ât*, fol 132^a, Brock, vol 11, p. 25

Beginning

قال العدد القدير الى الله تعالى احمد بن محمد بن علي المقرئ
القبوم ، عفا الله عنه الحمد لله رب العالمين . . . و بعد فانى كذب
جمع كتابا فى عري ، شرح الوحير للرافعى ، واسجد . فده من
آثاره ، الكلمة الح *

The date of composition A H 734=A D 1333 as given in the Br Mus copy (No 867) is not found in the present MS

For other copies see Br Mus Suppl Nos 867-70 Berlin No 6976 Gotha No 406 Cairo vol iv p 187 Nur Uşmaniyab Nos 4873-6 Asafiyab p 1446

The work has been twice printed in Egypt viz in Cairo A H 1278 and in Bulaq A H 1281 It has been lithographed in Cawnpur A H 1288

Written in fair Indian Naskh

Dated A H 1273=A D 1857

Scribe اصبرعلى

No 1992

fol 83 lines 15 size 8×6 5½×4

العريفات

AT-TA'RIFÂT

A dictionary of philosophical terms by As Sayyid ash Sharif Ali bin Muhammad al Jurjani السد السرف على بن محمد العرجاني (d A H 816=A D 1413 see Lib Cat vol v part ii No 356)

Beginning —

الحمد لله حمدة و الصلوة على خير امة محمد و آله و بعد هذه
تعريفات جمعها و اصطلاحات احدها من كتب العلوم و رتبها على
حروف الهجاء من الالف و التاء الى الذاء الخ *

The work was edited and published by Flugel Leipzig 1845
Since then it has been repeatedly printed in Cairo and Constantinople
See Brock vol ii p 216

For other copies see Br Mus Suppl Nos 870-3 Berlin Nos 5378 9 Leyden Nos 84-7 Cairo vol iv p 166 Wihaddin No 3098 Rampur p 508

• Written in fair Indian Naskh Fol 10 which should come in its proper order has been wrongly placed at the end

Dated Friday the 2nd Rabi II A H 1245=A D 1829

A fly leaf at the beginning contains three prayers to be recited in the month of Ramadan

No. 1993.

fol 351, lines 31, size $10\frac{1}{2} \times 6$, $7 \times 3\frac{3}{4}$.

القاموس المحيط

AL-QÂMÛS AL-MUḤĪ'Ī'.

The well-known dictionary of Majdaddin Abu't-Tâhir Muhammad bin Ya'qûb al-Firûzâbâdî بن محمد الطاهر بن يعقوب الفيروز آبادى, complete in two separate volumes

Vol I

Beginning

الحمد لله مدطق الدعاء باللعن في الدوايدى و مودع اللسان السن

اللسن الموادى النج *

The author, Al-Firûzâbâdî, a philologist of the highest reputation, was born at Gâzarûn, a town near Shîrâz, A H 729=A D 1328. He traces his descent through his ancestor Abû Ishâq ash-Shîrâzî (d A H 476=A D 1083, see Brock., vol 1, p 387) to Abû Bakr, the first Caliph. After receiving his early education at Shîrâz he proceeded to Wâsîṭ and thence to Bagdâd, in A H 745=A D 1344, for advanced studies. In A H 750=A D 1349 he attended the lectures of Taqîaddin as-Subkî (d A H. 756=A.D. 1355), whom he accompanied to Jerusalem, where he served for ten years as a professor. In A H 770=A D 1368 we find him at Mecca, which he left, after a stay of fifteen years, for India. He remained at Delhi for five years, and then returned to Mecca to pass there another ten years of his life. He visited the court of the celebrated Timûr, who received him with marks of respect and favour. In A H 797=A D 1394 he was appointed Qâdî'l-Qudât (Chief Judge) of Yemen. After an active life he at last settled permanently at Zabîd, where he died on the 12th Shawwâl, A H 817=A D 1414. For further particulars of his life see Raihânat al-Alibbâ, fol 109, Ash-Shaqâ'iq an-Nu'mânîyah, vol 1, p 92, Tâj al-'Arûs, vol 1, p 13, Dustûr al-I'lâm, fol 104^a, Bughyat al-Wu'ât, fol 89^a, Mu'jam of Ibn Fahd, fol 287^a, Tabaqât by Ibn Qâdî Shuhbah, fol 196^a, Tâj at-Tabaqât, vol ix, fol 84^a, Brock., vol ii, pp 181-183.

For other copies see India Office, No 1005, Berlin, No 6972, Paris, Nos 4265-77, Br Mus Suppl, No 874, Leyden, No 91, Cairo, vol iv, p 177, Waliaddin, Nos 3134 7, Bashîr Âgâ, Nos 636-7, Nûr 'Usmânîyah, Nos 4786-4810, Kûprilizâdah, Nos 1556-9,

Aya Sufiyab Nos 4717-29 Yeni Nos 1139-45 Hamidiyah
 Nos 1409-15 Rampur p 513 Buhar Lih Cat vol n No 372
 Aşafiyab p 1438

The work has been thrice printed viz in Calcutta 1817 in
 Bulaq A H 1289 and in Cairo A H 1281 It has been twice
 lithographed in India viz in Bombay A H 1272 and in Lucknow
 1885

For abridgments and commentaries see Haj Khal vol iv p 492

The present volume extends to the end of باب الصاد The last
 word explained is صصى

Written in beautiful Naskh within gold and coloured ruled
 borders with a double page Unwan The words explained are
 alternately in thick red and black The headings of the chapters are
 in white on a gold ground enclosed within rich borders

Not dated probably 16th century

The first eight folios contain a commentary on the preface of
Al Qamus, by Ishaq Ahdarrahim see No 1996 below where the
 present commentary is described

No 1994

fol 367 lines and size same as above

The Same

Vol II

The second volume of the same work beginning with باب الطاء
 فصل الهمزة

Written in the same hand as the above with a decorated Unwan

Not dated probably 16th century

No 1995

fol 590 lines 27 size $10\frac{1}{4} \times 6 \ 8 \times 4$

The Same

Another copy of *Al Qamus* complete in one volume beginning
 as the first volume of the copy noticed above

Written in fine Naskh within gold and coloured ruled borders
 with a double page decorated Unwan

Not dated probably 18th century

No. 1996.

foll 10, lines 25, size $8\frac{1}{2} \times 6\frac{1}{4}$, $7 \times 3\frac{1}{2}$

شرح خطبة القاموس

SHARḤU KHU'IBĀ'Ī' AL-QÂMÛS.

A commentary upon the preface of *Al-Qâmûs*, by 'Īsâ bin 'Abdarrahîm بن عبد الرحيم

Beginning

الحمد لله و سلام على عباده الذين اصطفى و بمياميدهم يرول
فلن الرب ، و تحصل طمانينه اليقين و اليقظة و بعد فقد سألني بعض
الاخوان من اعيان الرمان ان اشرح لهم خطبة القاموس لما فيها من العراة
..... وكتبت لها شرحا يرول لها نذكر عريدها و استعاراتها *

The commentary is the same as that found at the beginning of *Al-Qâmûs* (No 1993 above)

Written in fine Naskh, with quotations from the text in red

Not dated, probably 19th century

An inscription of Lisân as Sultan Mahmûd ad Dawlâh Munshî Muhammad 'Alî Khânî Khân Bahadur, dated 1278, is found on the title-page There are many MSS from his collection in the Library For the inscription of the same name see Lib Cat, vol XIX, part II, No 1378

No. 1997.

foll 54, lines 25, size $9\frac{1}{2} \times 6\frac{1}{4}$, $7 \times 3\frac{3}{4}$

شرح القاموس

SHARḤ AL-QÂMÛS.

A short fragment of an anonymous commentary on *Al-Qâmûs*

Beginning

باب الهمزة وصل الهمزة الاداة كعبادة فالمد و العتج بوزن سلامه النح *

The copy contains the first chapter, viz, باب الهمزة, and a portion of the last chapter, viz, باب الياء والواو The MS breaks off abruptly thus

قال الرصي كلمه او في الخبر لها ثلثه معان السبك و الايهام و التمهيل

في الامر له معدنان التخصير *

Written in beautiful Indian Naskh with quotations from the text in red Foll 41^b 42 are blank

Not dated probably 18th century

No 1998

fol 204 lines 19 size 1×5 5½×4

حواهر اللغه

JAWÂHIR AL-LUGAT

An old and correct copy of a dictionary of medical terms by Muhammad bin Yusuf at Tahih al Harawi محمد بن يوسف الطبیب Harat Nothing is known of his life or his precise dates The latest authority to whom he refers on fol 78^b is Ibn Hajar al Asqalani (d A H 852=A D 1448)

Beginning —

حمدا لعلام اعطى دوى الانعام بخدمى دوائى اللغات العربيه و سكر
لوهاب اندى على اولى الالفاظ دمنى حقائق الكتاب الادب
و بعد و يقول العدد القدر المحتاج الى الله العزى محمد بن يوسف
الـ ب العزى لما كان علم الطب اشد مما يحتاج اليه الطالبون استعلا
لكونه مسئلة الى الصحة اليه و عليها العنادة المقصده الى سعادة الدان
مآلا و سمعها حواهر اللغه الخ *

Finding no lexicon exclusively devoted to the technical terms used in medicine the author wrote the present work extracting his material from the following books —

(i) السقاء (ii) الـ نون (iii) الكند (iv) الحاوى الكند

(v) العاموس (vi) نوره الاواح (vii) الدعوم (viii) المدهاح

(ix) الدبوان (x) الدسوا (xi) المعرف (xii) الدب (xiii) الداح (xiv) الصبح

The present copy does not contain the name of the Wazir Zahiraddin Muhammad Amir Beg to whom according to India Office No 1024 the work was dedicated

The dictionary is arranged according to the first and second letters of the words explained

The colophon reads thus —

تم ، [تم] الكتاب بعون الملك ، الوهاب و حسن توفيقه و صلى الله على
خير خلقه محمد العربي التاشمي و آله الطاهرين و اصحابه الراشدين في
ستور سنة ثلثين و تسعمائة ببلدة فارة هراة صاها الله تعالى عن الآفات اللهم
اعف اسامه و حاصه و كاته و فاريه آمين يا رب العالمين *

According to the colophon quoted above the MS was transcribed at Harât in A H. 930 = A D. 1523

Copies of the work are noticed in India Office, Nos 1024-5, and Berlin, No 6239, under the title بحر العوامر, but the title noted above is that given by the author himself (see preface quoted above) The work has been printed in Calcutta

Written in Nasta'liq The words to be explained are in red Water-stained and slightly worm-eaten

The title-page contains, besides the signature of a certain Abû Sa'îd, dated A H 985 = A D 1577, the following three seals —

1 A seal bearing the name of Muhammad Shafi' Khân, the servant of 'Âlamgîr Bâdshâh (A H. 1068-1118 = A D 1657-1706)

2 A seal bearing the name of a certain Muhammad Naqî Khân, dated A H 1103 = A D 1691

3 A seal bearing the name of Hakîm al-Mulk 'Alawî Khân (d A H 1162 = A D 1748), the celebrated physician of the Emperor Muhammad Shâh

No. 1999.

fol 108, lines 32, size 11 × 9, 8 × 5½.

المزهر في علوم اللغة

AL-MUZHİR FÎ 'ULÛM AL-LUGĀ'İ'.

The well-known lexicographical work of Abu'l-Fadl Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî من الرمن ابو العصل حلال الدين عدد الرمن (d A H 911 = A D 1505, see Lib Cat, vol v, part i, No 123)

Beginning

الحمد لله حالو اللسن و اللعاب و اصاع الالفاظ للمعاني بحسنه ، ما
افصته حكمه الذالاعاب *

The work has been printed at Bulaq with the title *Al Mu hir* A H 1282 There is a difference of opinion as to whether the work should be called *Al Mu hir* or *Al Mī har* Here the former form by which the work is generally known has been adopted

For other copies see Berlin No 6772 Leyden Nos 95-7 Paris Nos 3984-6 Br Mus Suppl No 879 Rampur p 517

Written in fair Arahian Naskh with some marginal notes Shghtly worm eaten

Not dated probably 17th century

The title page contains besides a noto by a certain Muhammad bin Ahmad bin Baqir regarding his purchase of the MS in A H 1277 = A D 1860 the seals of Muhammad Shah Badshah Gazi (A H 1131-1161 = A H 1718-1748) the Emperor of Delhi and a certain Muhammad Mabdi

No 2000

fol 208 lines 31 size 11×9 7½×5½

The Same

Another copy of the same work beginning as the above

Written in fair Arabian Naskh Fol 110-208 are supplied in a later hand Fol 14^b contains a large gap

Not dated probably 18th century

The title page contains note by several former owners about their purchase of the MS

No 2001

fol 685 lines 29 size 12×6½ 9×4½

مجمع بحار الأنوار في رباب السرى ر لطائف الأحبار

MAJMA'U BIHĀR AL-ANWĀR FĪ
GARĀ'IB AT-TANZĪL WA LATĀ'IF
AL-AKHBĀR

A large dictionary of the rare words occurring in the Qurān and in the Hadīṡ

Author Muhammad bin Tahir bin Ali aṣ Ṣiddiqī al Tattānī
محمد بن طاهر بن علی الصديقي الغنوي (d A H 986 = A D 1578 see Lab
Cat vol v part n No 315)

Beginning.

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله لقد

جاءت رسل ربنا بالحق *

The preface includes a dedication to Shaikh 'Alî al-Muttaqî (d A.H 975=A.D 1567), a teacher of the author.

For other copies see India Office, No 1023, Br Mus, Nos 1688-9

The work was lithographed in India, A.H 1283

Written in beautiful Indian Naskh, with a double-page 'Unwân and an illuminated frontispiece, within yellow and black ruled borders The headings are in red

Not dated, probably 17th century

The title-page contains, besides a short biographical notice of the author extracted from the Akhbâr al-Akhyâr of Shaikh 'Abdalhaqq, the seals of Bâdshâh 'Âlamgîr Gâzî (A.H 1068-1118=A.D 1657-1706) and the inscription Lisân as-Sultân Mahmûd ad-Dawlah Munshî Muhammad Safdar 'Alî Khân Bahâdur For the inscription of the same name see No 1996 above

No. 2002.

fol 377, lines 25, size 10 × 7, 7½ × 4½

The Same

An incomplete copy of the preceding work It opens abruptly towards the end of the chapter باب العين مع الراء with the following words

على التعجب ، واستعاده صلى الله عليه وسلم مديهما . . .
و عزم دكسر راء المعزم ان يلتزم ما ليس عليه كمن تكفل انسانا بدين
عيدة الحق *

Written in fair Naskh, within gold and black ruled borders, The headings are in red

Slightly worm-eaten and water-stained

Not dated, probably 18th century.

No 2003

foll 17 lines 22 size 8×5 7×4

المظومد

AL-MANZŪMAH

The unique copy of a versified dictionary of such words as are written in a similar way and are therefore liable to be confused with each other

Author Jamaladdīn Abu Abdallāh Muhammad bin Abī Bakr bin Abdallāh al Aṣḥḥār al Yamānī جمال الدين ابو عبد الله بن ابى بكر بن عبد الله الاسحر اليمني (d. A. H. 991 = A. D. 1583 see Lib Cat vol xv No 1017)

Beginning —

بحمدك اللهم يا ذا الكرم على جميع سائعات النعم

The work ends thus —

بسم المأرأة والسلام الراكى ما صدحت ورن على الاراكى
على الدنى الهاشمى الـ والـ والصحب مصانيع الهدى

The MS was transcribed at Hudaidah in A. H. 1200 = A. D. 1834

Written in a rather cursive Naskh with a sprinkling of vowel points

No 2004

foll 335 lines 25 size 12×18 6×5

مجمع المحرر و مطلع السمر

MAJMA' AL-BAHRAIN WA MATLA' AN-NAYYIRAIN

A valuable copy of a dictionary of rare words used in the Quran and in the Hadīṣ complete in two separate volumes, written during the lifetime of the author

Author Fakhraddīn bin Muḥammad bin Alī at Ṭarīḥ an Najafī فعير الدين بن محمد بن على الطريح النجفى

Vol I.

Beginning

الحمد لمن حلل الانسان و علمه العيان و التبيان و اوضح له الهدى و
الايمان السليم *

The author, a lexicographer of considerable reputation, who belonged to the *Shî'ah* seet, flourished in the latter part of the 11th century of the *Hijrah*. He completed the present work, as stated at the end, on Tuesday, the 6th *Rajab*, ΔH 1079 = ΔD 1668. See *Kashf al-Hujub*, fol 130^a, and Brock. vol II, p 286.

Among the sources of the present compilation mentioned in the introduction we find *As-Sahâh* of Al-Jawharî (No 1966 above), *Al-Garîbain* of Al-Harawî (No. 1968 above), *Ad-Durr an-Nasîr* of As-Suyûtî (No 1988 above), *An-Nihâyah* of Ibn al-Aşîr (No 1985 above), *Shams al-'Ulûm* of Nashwân al-Hımyarî (No 1981 above), *Al-Qâmûs* of Al-Fîrûzâbâdî (No 1993 above), *Majma'u Bihâr al-Anwâr* of Al-Fattânî (No 2001 above), *Fâ'iq al-Lugat* of Az-Zamakhsharî (No 1980 above), *Asâs al-Balâgat* of the same (No 1979 above), *Mujmal al-Lugat* of Ahmad bin Fâris al-Qazwîni (d ΔH 395 = ΔD 1005, Hâj Khal, vol V, p 406), *Al-Mugrib* of An-Nâsir bin 'Abd as-Sayyid al-Muṭarrizî (d ΔH 610 = ΔD 1213, *ibid*, p 648), *Garîb al-Lugat* of Ad-Dârqutnî (d ΔH 385 = ΔD 995, *ibid.*, vol IV, p 332), and a commentary on the *Nahj al-Balâgah* of Ash-Sharîf ar-Radî (d . ΔH 406 = ΔD 1015).

The present volume ends with the letter ج.

For other copies see Berlin, Nos 1665-6, Cairo, vol IV, p. 182, and Nûr 'Usmâniyah, No 4856.

Written in bold *Naskh*, with marginal corrections. The words explained are in red.

Not dated, apparently 11th century ΔH , since the words *المؤلف مدظله* in the colophon of the second volume (No 2005 below) tell us that both volumes were written in the lifetime of the author.

No. 2005.

fol 267, lines 25, size 12×8, 6×5

The Same

Vol II

The second volume of the same work, beginning with *كتاب الرءاء*.

The colophon reads thus —

هذه صورة ما كتبه المؤلف مدطلة و مع في د حاب المة نس محله
 تم هذا الكتاب على يد مؤلفه محتر الدين ولد محمد علي طبع الدخلى
 يوم الثلاثاء سادس شهر رجب سنة سبع و سبعين بعد الالف من الهجرة
 حامدا مصلحا مسلما الحمد لله *

The colophon is followed by a note stating that the MS was collated with the original

Written in the same hand as the first volume

Not dated evidently 11th century A H

No 2006

fol 228 lines 27 size $12\frac{1}{2} \times 8$ $9 \times 5\frac{1}{2}$

The Same

Vol II

Another copy of the second volume of the same work beginning as the above

The colophon runs thus —

و يعلى هذه الـ نسخة من نسخة ابن المصنف ما كتبه هكذا و قد
 كتب هذه النسخة التحليل من نسخة يعلى من نسخة ابن المصنف
 بدد يوم النابى و العشر من شعبان سنة ١١٩٨ و يعلى هذه الـ نسخة
 من النسخة المذكورة بدد عدد الله الراعى من الله يحق انى بد الله فى
 سنة ١٢٤١ شحرى و مع تحویل نو ر شهر شعبان بناى ١١ *

From this it appears that the original of the present copy is the copy dated A H 1198 transcribed by the son of the author

Written in Indian Nasta liq The headings are in red Slightly worm eaten

Dated A H 1241 = A D 1825

Scribe عد الله

No. 2007.

foll 349, lines 31, size $9\frac{1}{2} \times 6\frac{1}{4}$, $7 \times 3\frac{1}{2}$

الكليات

AL-KULLÎYÂT.

A dictionary of technical terms, by Abu'l-Baqâ' al-Husain al-Kaffawî as-Sayyid أئيد الكفوى ابو البقاء الحى

Beginning —

يرمدطوق به امام كل معال و اصل مصدره كل كتاب فى كل

حال معدمة تدريال القرآن الحى

The author, Al-Kaffawî, was born at Kaffah (a town in Krim) in A H 1029 = A D 1619. He succeeded his father in the post of Muftî and was invited by the chief Wazîr, Muhammad Pâshâ (d A H 1072 = A D 1661), to Constantinople. The Wazîr appointed him Qâdî first of Birkah, and later of Philippopol. A few years later he incurred the displeasure of the Wazîr and was banished to his native town. On the intercession of Salîm Jirâ'î, the Khân of Krim, he obtained, after twelve years' banishment, permission to settle down in Istenia on the Bosphorus, where he died in A H 1094 = A D 1682. See Brock, vol. II, p. 454.

The preface includes a dedication to Muşţafâ Pâshâ (d A H 1095 = A D 1683, see Khulâşat al-Asar, vol. IV, p. 397).

For other copies see Wien, No. 89, Cairo, vol. IV, p. 180, Hamîdiyyah, No. 1419, Walîaddîn, Nos. 3141-2, Ayâ Sûfiyah, Nos. 4733-4, Âsafiyyah, p. 1442, Râmpûr, p. 514.

The work has been twice printed in Cairo, viz., in A H 1253 and 1255.

Written in small Turkish Nasta'liq, with a decorated 'Unwân in blue and gold.

Dated A H 1245 = A D 1829.

Scribe مصطفى بن عبد الله

No. 2008.

foll 369, lines 22, size $11\frac{1}{2} \times 7\frac{1}{4}$, $9\frac{1}{4} \times 5\frac{1}{4}$

The Same

Another copy of the same work, beginning as the above

The MS was transcribed by a certain Radho Lal at the instance of one Mawlāwī Hakim Anwar Ali

Written in Indian Nasta'iq within double red and blue ruled borders

Dated A H 1279 = A D 1862

No 2009

fol 73S lines 21 size 13x8 10x5

کتاب اصطلاحات الفنون

KASHSHĀFU ISTILĀHĀT AL-FUNŪN

A well known and useful dictionary of the technical terms of all the branches of Arabic literature by Muḥammad Ali bin Shāhkh Ali bin Qadī Muḥammad Ḥamid bin Muḥammad Sabīr al Faruqī ath Thāwī مایر علی بن سبیر قادی محمد بن محمد حامد بن محمد العاروفی الثانی an Indian scholar of considerable repute who flourished in the middle of the 12th century of the Hijrah

Beginning —

الحمد لله الذي خلق الانسا و علمه النسا و حصصه نواع
الاحسان الخ

In the preface the author tells us that it was while he was studying under his father that he felt the need of a dictionary of the technical terms of all the branches of Arabic literature and therefore formed the project of writing the present work After completing his education he began to collect his material and finally completed the work in A H 1158 = A D 1745 The title of the work is a chronogram for the date of its composition

The work is divided into two parts The first which forms the bulk of the work contains Arabic words explained in Arabic The second part contains some Persian words explained in Persian

The colophon reads thus —

قد وقع الفراغ من تكملة هذا الكتاب مسمى بكتاب اصطلاحات
الفنون في تاريخ عشرين سبعمائة الفاني يوم الخميس سنة
سنة ١٢٢٨ من الهجرة الفاني صلى الله عليه وسلم مطابق سنة ٧ اكتوبر سنة
بادشاه عازي [د] شاهجهان اناد بمب بمم شد *

According to this the MS was transcribed at Shâhjahânâbâd (Delhi) in the 7th year of the reign of Muhammad Akbar II (A.H. 1221-1253=A.D. 1806-1837)

The work has been printed in Bibl Ind Series, Asiatic Society of Bengal, Calcutta, 1862

Written in fair Indian Nasta'liq The words explained are in red

Dated Thursday, the 10th Jumâdâ II, A.H. 1228=A.D. 1813

No. 2010.

fol 519, lines 21, size 11×7, 9×4½

دستور العلماء

DUS'Î ÛR AL-'ULAMÂ'.

The unique copy of a dictionary of the technical terms of all the branches of Arabic literature, by 'Abdannabî bin Qâdî 'Abdarrasûl عبدالله بن قاضي عبد الرسول, an Indian scholar, belonging to Ahmadnagar, a town in the district of Aurangâbâd He completed the present work, as he states at the end, at his native town on Friday, the 14th Muharram A.H. 1173=A.D. 1759 The date of his death is not known

Beginning

... .. ما احلى برهانه حل سانه ما احلى بانه ...
 وبعد فيقول العدد المسمى بالراحي الى الله الممان عبد الغنى الامم دنگرى
 بن قاضي عبد الرسول من بنى عثمان عمر الله تعالى بكمال الانسان
 واسكنه سعادة الجدان ان هذا دستور العلماء و جامع العلوم العقلية
 حاوى العروع و الاصول العقلية الخ

The dictionary is arranged and subdivided according to the first and second letters of the words explained

The dictionary ends on fol 517^b with the following colophon

اعلموا ان المسائل و الدلائل و التحقيقات و التدقيقات و الاسوال و
 الجوابات غير متناهية فمن ادعى الاحاطة بعد خسر خسرا مديدا
 و حتمت بحسن توفيقه هذا الكتاب يوم الجمعة رابع

• عشر من المحرم الحرام المنظم في سلك شهر الف و مائه و ثلث
و سبعين من الهجرة المعده في العدة الطهه احمد بكر من مصاف
اورك آباد ١٣٠٥ هـ بماد
و السلام على سيد المرسلين و آله الطهين و اصحابه الطهين و التابعين
و تبع التابعين اجمعين *

The above colophon is followed by two Persian poems in praise of the present work. The first begins thus —

فصل خداوند سالی ۱۰۰ ب معنوی شده حاکم، این کدی

The beginning of the other is as follows —

بعد حمد و نثار و احمد و حماد

می سرانم و محبت انس گلدسته صدق و صفا

In both the poems the author complains of the sufferings which Muslims of Ahmadnagar have had to sustain at the hands of the ruler of the place whom he describes as an enemy of Islam.

Written in fair Indian Nasta liq within double red ruled borders
The headings are in red

Not dated probably 18th century

GRAMMAR

No 2011

foli 342 lines 25 size 8½ x 3¼ 6¼ x 12¼

کتاب سمودہ

KITÂBU SÎBAWAIH

A well known work on Arabic Grammar by Abû Bishr Amr bin Uzman bin Qanbar better known as Sibawaih السمرقندي بن عمرو بن قنبر السمرقندي Ho was a pupil of the famous grammarian Al Khalil (d A H 175 = A D 791) His work which became known as

'The Book of Sibawaih', the oldest composition on Arabic Grammar, acquired an unparalleled fame, and became one of the greatest of the authorities on which the later writers rely. The dates given for his death range from A H 166 = A D 782 to A H 194 = A D 809. See Kitâb al-Fihrist by Ibn Nadîm, p 51, Nuzhat al-Ahbbâ', fol 27^a, Yâqût, vol vi, p 80, Bugyat al-Wu'ât, fol 294^b, Dustûr al-'Ilâm, fol 65^a, Brock, vol 1, p 101. We prefer A H 180 = A D 796 to other dates, see Ibn Khallikân (De Slane's translation, vol 11, p 396), where reliable authorities are cited for the date given above.

Beginning

هَذَا نَابِ عِلْمٍ مَا الْكَلَمُ مِنَ الْعَرَبَةِ فَالْكَلِمُ اسْمٌ وَفِعْلٌ وَحَرْفٌ ، الْح

Foll 1^b-3^a contain a preface by one Abû Ja'far Ahmad bin Muhammad, who appears to be no other than Ahmad bin Muhammad bin Yazdâd bin Rustam (or Rustam bin Yazdâd) Abû Ja'far an-Nahwî at-Tabarî. This Abû Ja'far, a grammarian 'of some reputation, flourished in the earlier part of the 4th century of the Hijrah. See Yâqût, vol 11, p 60, and Kitâb al-Fihrist by Ibn Nadîm, p 60. The preface begins thus

الْحَمْدُ لِلَّهِ الَّذِي افْتَتَحَ كِتَابَهُ بِالْحَمْدِ وَجَعَلَهُ آخِرَ دَعَاءِ أَهْلِ حَدِيثِهِ وَقَالَ
حَلَّ بِمَنْزِلَةِ وَآخِرَ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى
مُحَمَّدٍ حَاتِمِ الدُّنْيَا وَعَلَى آلِهِ الطَّيِّبِينَ قَالَ أَبُو جَعْفَرٍ أَحْمَدُ بْنُ مُحَمَّدٍ
لَمْ يَرَلْ أَهْلَ الْعَرَبَةِ يَدْخُلُونَ [يُفْصَلُونَ] كِتَابَ ابْنِ سُرِّ الْح *

For other copies see Berlin, Nos 6457-9, Kûprilîzâdah, No 1500, Ayâ Sûfiyah, Nos 4573-5, Hamîdiyyah, Nos 1326-7, Waliaddîn, No 3027, Nûr 'Usmânîyah, Nos 4625-8, Cairo, vol 1v, p 89, Râmpûr, p 553. For commentaries see Hâj Khal, vol v, p 97.

The work has been edited and published by H. Derenbourg, Paris, 1883. It has also been printed in India under the title 'Al-Kitâb, published by authority for the Board of Examiners, Calcutta, 1887.

Written in fair Naskh, within gold and black ruled borders

Nôd dated, probably 17th century

No 2012

fol 206 lines 23 size $4\frac{1}{4} \times 9$ $6\frac{1}{2} \times 10$

شرح الحمل

SHARH AL-JUMAL

A very old and the unique copy of an anonymous commentary on *Al Jumal* a very instructive work on grammar by Abul Qasim Az Zajjaji

In a note on the title page in a much later hand the work is described as a commentary on Ahdalqahir al Jurjani's *Al Jumal* by Imam Abu l Hasan Ibn Usfur (d A H 669=A D 1270) but the facts that on folio 182 the author explicitly calls the author of the text Abul Qasim Az Zajjaji and that the present copy was transcribed in A H 575=A D 1179 (i.e. long before the birth of Ibn Usfur) are evidence that the present work is a commentary on Az Zajjaji's *Al Jumal* by an author who lived before A H 575=A D 1179

The author of the text Abul Qasim Ahdarrahman bin Ishaq az Zajjaji a pupil of Abu Ishaq Ibrahim az Zajjaj (d A H 310=A D 922) and a grammarian of great talent and repute was born at Niha wand He studied at Bagdad and passed his life as a teacher at first at Damascus and later on at Tahariyab where he died in A H 337=A D 948 For further particulars of his life see Ibn Khallikan (De Slane's translation vol II p 92) Nuzhat al Ahhba fol 142 Bugyat al Wu at fol 233^b Dustur al Ilam fol 57^b Brock vol I p 110

Beginning —

قال ابو القاسم اقسام الكلام ثلاثة اسم و فعل و حرف اقسام الكلام
مصناف و مصنف الله و لا يعلم المصنف من حجب هو مصنف حتى
يعلم ما اصاب الله اذا الكلام بالخط الى اللغة لفظ مسترك من معان
كثيرة الخ *

Contents —

Fol 5^a

باب الاعراب

Fol 10^b

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Fol 14^b

باب الافعال

Fol 17^b

باب النسبة و التحم

Fol 23 ^b .	باب الفاعل و المفعول به
Fol 36 ^a .	باب ما يتدع الاسم في اعرائه
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Fol 47 ⁿ	باب العطف
Fol 61 ⁿ	باب التوكيد
Fol 66 ^b .	باب الددل
Fol 81 ^b	باب الهمزة ، الديان
Fol 83 ⁿ	باب افعال في الدعوى
Fol 93 ^a	باب يتعدى اليه الافعال المتعدية و غير المتعدية
Fol 99 ^b	باب الابتداء
Fol 107 ^a .	باب الائتمعال
Fol 113 ^b	باب الافعال الداهية على المبتدأ و السور فيرتفع المبتدأ ناه اسماء و ياء ، السور على انه خبرها *
Fol 129 ^a	باب الحروف التي تسم الاسم وترفع السور
Fol 142 ^b	باب الفرق بين ان و ان
Fol 146 ^a	باب حروف الحذف
Fol 160 ^b	باب حتى
Fol 162 ^a .	باب القسم
Fol 167 ^b	باب ما لم يسم فاءه
Fol 172 ^a	باب من مسائل ما لم يسم فاعله
Fol 173 ^b .	باب ما لم يسم الفاعل
Fol 177 ^a .	باب الامثلة التي يعمل عمل اسم الفاعل
Fol 179 ^a	باب الصفة الموصولة باسم الفاعل
Fol 183 ^a .	باب التبع
Fol 188 ^b	باب ما
Fol 191 ^b	باب نعم و نئس
Fol 195 ^a	باب هذا
Fol 196 ^a .	باب الفاعل [و] المفعول الذي يفعل كل واحد منهما لصاحبه مثل ما يفعل به الآخر *
Fol 200 ^b .	باب ما يحور تقديمه من المصمر على الظاهر و ما لا يحور
Fol 204 ^b	باب اضافة المصدر الى ما بعده

No other copy of the present commentary is known

For copies of Az Zajjaj's text see Berlin No 6461 Escur
Nos 30 108 Alger Nos 38 9 Kuprılızadah No 1462 Yenı
No 1062 Hamıdıyah Nos 1277-9 See also Haj Khal vol II
p 625

The colophon written in a different and apparently much later
hand runs thus —

بسم [تم] هذا الكتاب يعرض الملك الوهاب و كان العراج من نسخة في
ثلاثة و عشرين [عشرين] مكرّم الكرام من شهر سنة ٨٠٠ من مائة
[و] ٨٠٠ و سبعون [سبعين] من الهجرة النبوية و صلى الله على
حدر البرية و الله تعالى اعلم *

Written in old Arabian Naskh The last four folios are water
stained

Dated the 3rd Muharram A H 575 = A D 1179

No 2013

fol 126 lines 19 size $4\frac{1}{4} \times 7\frac{1}{4}$ $6\frac{1}{4} \times 9$

الاسباح

AL-'IDĀH

A very fine and old copy of *Al Idah* a well known work on
grammar by Abu Ali al Hasan bin Abdalga'fiar al Farisi ابو علي الحسن بن عبد الغفار الفارسي
(d A H 377 = A D 987 see Lib Cat vol xviii
part 1 No 1211) It was composed for Adudaddawlah Abu Shuja
Khusraw (A H 338-372 = A D 949-982) the second ruler of the
Buwaihids of Persia

Beginning —

الحمد لله رب العالمين و صلواته على سيدنا محمد حاتم النبيين و آله
١٠٠٠ اما على [د] ذلك اطل الله تعالى الامر الكلل عصف الدولة مولانا
و ادام عزه و باندده و نصرة و ١٠٠٠ و اسع عليه طوله و صلواتي
في هذا الكتاب ادواتاً من العبد المذنب *

The present work is divided into two parts. The first part, which consists of 160 chapters, deals with syntax and ends on fol 73^a with the following colophon —

تم الحرة الاول من الكتاب الموسوم بكتاب الايضاح على يد الفقير
الى الله تعالى على بن محمد بن علي بن عبد الله و وافق الفراغ منه
يوم الاربعاء في العشر الاوسط من شهر صفر من شهر سنة تسع و تسعين
و خمس مائة والحمد لله رب العالمين و صلواته على خير خلقه محمد
النبى و آله الطاهرين اجمعين

The second part, which contains altogether 36 chapters, deals with etymology and begins on fol 74^a thus —

الحمد لله رب العالمين الذي جعل حمدة فتحة كتابه و حاتم
دعوى اوليائه في حديثه وقال و آخر دعواهم ان الحمد لله رب العالمين الخ

For other copies see Escur, Nos 42-3, 125, 194, Kûprilizâdah, Nos 1456-7, Waliaddin, No 2903, Aṣâ Sûfiyah, No 4451. See also Brock, vol 1, p 113, and Hâj Khal, vol 1, p 511.

Written in good and fully vocalised Naskḥ. Both the parts appear to have been written by the same hand though the name of the scribe appears only in the colophon attached to the first part.

Dated A H 599 = A D 1202

Scribe على بن محمد بن علي بن عبد الله

No. 2014.

fol 160, lines 25, size $4\frac{1}{4} \times 8$, $6\frac{1}{2} \times 9\frac{1}{4}$

شرح الايضاح

SHARḤ AL-'IDÂḤ.

The unique copy of a commentary on the preceding work. Neither the commentary nor its author is mentioned in any catalogue.

The name of the author is not revealed anywhere in the body of the MS, but the following note on the title-page by a scholar, who appears to have studied the work, indicates that, in the course

of his reading the *Miftah* of As Sakkahī (*d* A H 626 = A D 1228 see No 2142 below) be found in the chapter on *ماعداء* and *حاسا* a passage which led him to believe that the author was Imam Ibn al Banna al Misri —

و اما اسم السرح فلا ادى حقيقته بل كان احد من ائمة النكاح النكاح
 اما الذي فهم من سطره المعناه للسكاني في كتاب ما عدا حاسا ان
 هذا السرح للامام العداء المصري الشهير بذلك *

This Ibn al Banna whose full name is Abu Ali Hasan bin Ahmad bin Abdallah bin al Banna al Muqri *أبو علي حسن بن أحمد بن عبد الله بن البنا المقرئ* was a jurist of the Hanbali sect. He was born according to Abu Yala *Tabaqat al Hanabalah* fol 266 in A H 396 = A D 1005. He studied under Abu I Qasim Abdalmalik bin Muhammad bin Ahmad Ibn Bishran (*d* A H 430 = A D 1038) to whom he refers in the present work on fol 208^b thus —

اعلم ان انا على ما ذكرناك العدد في كتاب الانصاح خدمته للسلطان
 لانه صنع له عدد الدولة فدرسه عنه الا اني درست على ' في ابي القاسم
 هذا الباب من اللمع لان حتى و سأله مع ذلك عن مسائل الالهة
 في الوسط *

Ibn al Banna is said to have composed 150 works of which the commentary on *Al Idah* is specially noted by Yaqut (*Irshad al Arif* vol iii p 25). He died in A H 471 = A D 1078. See *Tabaqat al Hanabalah* by Ibn Rajab al Hanbali vol 1 fol 10. Ad Dababi's *Tabaqat al Qurra* fol 97^b. Bngyat al Wu at fol 170.

Beginning —

قال ابو على الكلام ثلث من ثلاثة اشياء اسم و فعل و حرف و لم
 دونه ان الكلام لا يعدد و لا ثلث الا مجموع هذه الثلاثة الخ *

The work is divided into two parts. The first part ends on fol 133^b with the following colophon —

هذه الـ معنونه من في الفراع من يستحب في العسر
 الاواخر من ربيع الاول سنة ٧٠٠ هـ من الهجرة النبوية وهي
 معانله على الاصل و ذلك على كتابها العسر عند الله بن ابراهيم

الرمزاني عن الله له ، للمسلمين آمين ، ذلك في احد عشر حلون من
سهر الربع الثاني سنة الهـ ، و مأتين [و] ستة وتسعون [تسعين] من السكرة
الدوية من كفاب الكتبخانة المدرية »

The second part begins on fol 135^b thus

باب الطرور ، من الممكن اعلم ان الممكن هو ما استقر فيه او تصرو
عليه الخ »

Fol 135^a also contains a note, probably by the scholar noted above, referring to the identification of the author of the commentary

It appears from the colophons of both the parts that the MS was transcribed from a copy, dated A H 590 = A D 1193, belonging to the Miriyah Library of Egypt.

Written in Arabian Naskh.

Dated A H 1296 = A D 1878

Scribe محمد الله بن ابراهيم الرمزانى .

No. 2015.

fol 199 , lines 33 , size $5\frac{1}{2} \times 9\frac{1}{2}$, $8\frac{1}{2} \times 12$.

الخصائص

AL-KHASÂ'IS.

A work on the principles of syntax, by Abu'l-Fath 'Uṣmân bin Jinnî al-Mawsilî الموصلى بن عثمان (d A H 392 = A D 1001 , see Lib Cat , vol xviii, part 1, No 1213) The work is of great help to Orientalists in their investigations into the development of the history of Arabic grammar

Beginning

الحمد لله الواحد العدل القديم . هذا اطل الله نساء مولانا
الملك المدصور المؤيد بنساء الدولة و صداء الملة و عيات الامه و ادام ملاكه
و نصره و ساطاته و مجدده و قائده و سموه و كده ، شائده و عدوه
انا لم در احدا من علماء الملدين تعرض بعمل اصول النحو على مذهبه
اصول الكلام و القعه فاما كتاب اصول امي نكر فلم يلزم فيه دما نحن علمه

الاحرفا او حروفى فى اوله و قد تعلق عليه به و سيعول فى معناه على ان
 انالحسن قد كان ، فى سعى من المعانيس كذا اذا انب فربيه بكتابا
 هذا علم بذاك اذا تدا عده به و كعداه كله الدع به و كاداه على
 لطيف ما اولاده من علومه المسومه انبا المعصه ماو العر و السارة
 علما الس *

In the preface the author claims to have applied for the first time in the treatment of Arabic syntax those principles which had up to that time been employed only in dealing with the science of jurisprudence and scholastic theology. It appears that he is justified in his claim.

The whole work is divided into four parts bound in one volume. A table of contents is attached to each of the parts.

Complete copies of the work are rare. The Gotha Library possesses only the second and fourth parts of the work (see Catalogue Nos. 186-7). No other library in Europe appears to possess a copy. In the East the Cairo Library possesses copies of the 1st and 2nd parts only (see Catalogue vol. iv p. 49) and the Hamidiyah Library (No. 1287) possesses a copy but it is difficult to ascertain from the catalogue whether the copy is complete. In India the Rampur Library appears to possess two copies one complete the other only the first part (Catalogue p. 538).

Our copy is by no means a correct one nor is it old but it is complete. The work has been printed in two volumes in Cairo A. H. 1332.

Written in fair Arabic Nashh with a sprinkling of vowel points. The headings are in red.

Dated the 17th Rabi' II A. H. 1060 = A. D. 1650.

Scribe عاسم بن محمد الحسينى

The title page contains a short biographical notice of the author extracted from the Bugyat al Wu'at of As Suyuti.

No. 2016.

foll 120, lines 11, size $4\frac{1}{4} \times 6$, $6\frac{1}{4} \times 7\frac{1}{4}$.

كتاب ، اللمع

KI'I'ÂB AL-LAMA'.

ان بنى An old copy of a treatise on grammar, by Ibn Jinnî (see No 2015 above)

Beginning

الكلام كله دلالة اصرف اسم وفعل وحرف ، الح *

The work has been fully described in Berlin, No 6466 Our copy, which is dated A H 620=A D 1223, is nine years older than the Berlin copy, which is dated A H 629=A D 1231

The colophon reads thus

تم الكتاب و الحمد لله فرع من نسخة محمد بن على
بن ابى العر المعدانى المعروف ، بالابرى فى اواخر المكرم من سنة
عشرين و ستمائة *

For other copies see Ayâ Sûfiyah, Nos 4578-9, and Brock, vol 1, p 126 For commentaries see Hâj Khal, vol. v, p 332.

Written in fair, large and fully vocalised Naskh

Dated A H 620=A D 1223

Scribe محمد بن على بن ابى العر المعدانى المعروف بالابرى

According to a note on the title-page the MS was purchased by Abu'l-Baqâ' Muhammad bin Fathallâh al-Bailûnî at Aleppo in A H 1054=A D 1641 This Al-Bailûnî, whom Al-Muhibbî, *Khulâsat al-Asar*, vol iv, p 105, describes as an illustrious poet and a scholar of considerable repute, was born at Aleppo He held several distinguished posts in Cairo and Constantinople, and died in A H 1085=A D 1674

No 2017

foll 241 lines 17 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 5$

شرح اللمع

SHARH AL-LAMA'

An old and valuable copy of a commentary on the preceding work written during the lifetime of the commentator By Muḥammad al Aḥmadī Abū l Baqā Abdallāh bin al Ḥusayn bin Abdallāh bin al Ḥusayn al Uḡbarī مبحث اللسان أبو القلاء عبد الله بن الحسن بن الحسين بن عبد الله بن الحسن بن أبي بكر العنبري (d A H 616 = A D 1219 see Lib Cat vol xviii part ii No 1371)

Beginning —

الحمد لله الذي ما أزالى
أما بعد فإن بعض المسعوس
بكتاب اللمع في النحو تأليف أبي الفتح عماد بن حنبل رحمه الله سألتني
أن أملئ عليه مختصراً في شرحه فأجبت إلى ذلك والله الموفق
في دليل النحو الم *

Haj Khal vol v p 333 makes mention of this commentary along with others but a reference to Brock vol i p 126 shows that no other copy of the work has so far been traced

The following colophon tells us that the present copy was transcribed in the lifetime of the author —

و فرغ من سنة ١٠٠٠ يوم السبت في سنة ١٠٠٠ من شهر ربيع الأول [حمادى]
الأحر من سنة إحدى عشرة و ستمائة رحم الله من نظر فيه و دعا له
و مرافقه بالعمو و العقران كنده الحوج الحلق إلى عفو الحق عدد المحدث
بن عماد بن بوقاصى العنبرى *

Written in fair large and fully vocalised Naskh

Dated A H 611 = A D 1214

سcribe عبد المحمد بن عماد بن بوقاصى العنبرى

The title page contains the signature of Shaikh Ḥusayn bin Sanad al Baḡrī (d A H 1200 = A D 1834) the author of Aḡḡāl Mawarid (see Lib Cat vol xii No 755)

No. 2018.

foll 99, lines 5, size $8\frac{1}{2} \times 5\frac{1}{4}$, $5\frac{1}{2} \times 3$

المختصر في النحو

AL-MUKH'I'ASAR FI'N-NAHW.

A treatise on grammar, by Abu'l-Hasan 'Alî bin Muhammad bin Ibrâhîm bin 'Abdallâh al-Quhundurî ad-Darîrî ابو الحسن علي بن محمد بن ابراهيم بن عبد الله القهندري الصريري, a grammarian of considerable repute. The date of his death is not known, but he must have flourished in the earlier part of the 5th century of the Hīrah, since Abu'l-Hasan 'Alî al-Wâhidî (d A H 468 = A D 1075) calls him his teacher. For accounts of his life see Bugyat al-Wu'ât, fol 279^a, and Nakt al-Himyân, fol 63^b.

Beginning —

الحمد لله رب العالمين والعاقبة للمتقين والصلوة على رسوله محمد وآله اجمعين قال السيح الامام الاحل الراهد ابو الحسن على بن محمد بن ابراهيم الصريري رحمه الله عليه اعلم ان كلام العرب يدعسم على دلالة اقسام اسم وفعل وحرف الح

A copy of the work is noticed in India Office, No 956, where the author is wrongly confounded with Hamîdaddîn 'Alî bin Muhammad al-Bukhârî (d A H 667 = A D 1268), the commentator of Al-Margînânî's well-known manual of Hanafi law entitled *Al-Hidâyah*.

The work is generally called *Ad-Darîrî*. It has been lithographed at Lucknow, A H 1262

Written in fair, large and fully vocalised Naskh.

Not dated, probably 17th century.

No. 2019.

foll 161, lines 14, size $8\frac{1}{4} \times 5$, $6 \times 3\frac{1}{4}$.

شرح المختصر في النحو

SHARH AL-MUKH'I'ASAR FI'N-NAHW.

The unique copy of an anonymous commentary on the preceding work

Beginning —

الا مذكرة يستكمل كل دى نال و صلوة منه يتوسل الى كل

وكمال الله الحمد و عانه الصلوة و على الله و اصحابه بفاس الكتاب
و سرائف الكتاب الح *

The author wrote this commentary as he states in a short
pr amblo for the use of his son who wished to read the text with
him The commentary includes the whole text written in red The
commentary must have been composed in or some time after the 9th
century A H since the latest authority quoted is Majdaddin al
Firuzabadi (d A H 817=A D 1414) the author of *Al Qamûs*

Written in Indian Naskh

Dated A H 1226=A D 1811

Scribe عباس علي

No 2020

fol 56 lines 6 size 8½×6½ ٥٦×٦٥

العوامل المانه

AL-'AWÂMIL AL-MI'AH

The well known work dealing with the hundred grammatical
regents by Abu Bakr Abdalqahir bin Abdurrahman al Jurjani ابو بكر
ممد القاهر بن ممد الرحمن الجرجاني

Beginning —

الحمد لله على نعماده السامعه و آله الكامله و الصلوة على سيد الانبياء
محمد المصطفى و آله ال محمدي و اعلم ان العوامل هي الفحو على ما
ألفه السليم الاما مانه عامل العامل ما فوجب كون احده الكلمه
على وجه مخصوص الح *

The author a grammarian of great talent and reputo was born at
Jurjan where he studied grammar under Abu l Husayn Muhammad
al Firisi sister s son to the celebrated grammarian Abu Ali (d A H
377=A D 987) He wrote a series of very instructive works on
grammar and rhetoric and died in A H 471=A D 1078 For accounts
of his life see Bugyat al Wo at fol 24^b Dustur al Ilam fol 30
Tabaqat by Ibn Qidî Shuhbah fol 38^b Tabaqat by Ibn al
Mulaqqin fol 91^b Tabaqat by As Subki vol iv fol 160 Mir at
al Janan fol 267 Broel vol i p 287

For other copies see Berlin, Nos 6475 6, Wien, No. 148, München, Nos 696-7, 766, Gotha, Nos 212-14, Paris, Nos 3088, 3980-91, 4008, 4051, 4123, 4130, 4181, Br Mus, Nos 486, 495, 1389, 1522, India Office, No 981, Escur, No 92, Alger, Nos 15, 46 49, 50, 54, Âsafiyah, p 1656.

The work has been repeatedly printed in India, Egypt and Persia.

The colophon reads thus

تمام شد شرح مائه عامل

In this the work is wrongly designated *Sharh Mi'at 'Amal*
Written in Indian Naskh, within coloured ruled borders
Not dated, probably 18th century

No. 2021.

fol 168, lines 19, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6 \times 4\frac{1}{2}$

شرح الحمل

SHARH AL-JUMAL.

A fragment of a commentary on a grammatical work
The colophon reads thus

هذا آخر ما تيسر من كتبه على شرح الحمل الكسائية . °

In the above colophon the work is described as a commentary on *Al-Jumal* of Al-Kasâ'i (d A H 189=A D 804), but 'this is evidently incorrect, for the commentator frequently calls the author' of the text 'Abdalqâhir al-Jurjânî (d A H 471=A D 1078) The work seems to be identical with Al-Ba'li's commentary on *Al-Jumal* of Al-Jurjânî, a copy of which is noticed in Escur, No 27

This Al-Ba'li, whose full name is Muhammad bin Abi'l-Fath bin Abi'l-Fadl al-Ba'li al-Hanbalî محمد بن ابى الفتح بن ابى العصل الحنبلى was born at Ba'labakk in A H 645=A D 1247 He studied grammar under Ibn Mâlik (d A H 672=A D 1273), to whom he frequently refers in the present work as his *Shaykh* and teacher As-Suyûtî describes him as a man of noble character and vast learning He died at Cairo, A H 709=A D 1309 See *Bugyat al-Wu'ât*, fol 65^b, *Tabaqât al-Hanâbilah* by Ibn Rajab al-Hanbalî, vol II, fol 111^b, Brock, vol II, p 100

The MS opens thus —

دل حمد الله تعالى الدواصب للعمل المصع وعى ان
 ك ولف احو ان يعطى السرح ود يقدم
 ان ان الحففة هما ا د ا و ا *

We learn from Haj Khal vol ii p 624 that the entire work is divided into five *Fa'il* viz (i) فى الخدمات (ii) فى عوامل الاعمال (iii) فى عوامل الصفوف (iv) فى عوامل الاسماء and (v) فى اسما صغرى. The present fragment extends from the middle of the second *Fa'il* to the end of the work.

The work was composed as stated by Brock vol i p 288 in A H 690 = A D 1290.

The MS dated A H 810 = A D 1430 was transcribed by Ibrahim bin Ahmad bin Muhammad az Zari from a transcript of the work written by the author himself.

Written in Arabian Naskh. The commentary is distinguished from the text by the words دل and السرح.

No 2022

foli 40 lines 19 size $9\frac{1}{2} \times 6\frac{1}{2}$

تكملة الاحكام فى طرق الامتداد

TUHFAT AL-AHBÂB WA TURFAT AL-ASHAB

A commentary on *Mulhat al I'rab* a versified tract on grammar by Abu Muhammad al Qasim bin Ali bin Muhammad bin Usman al Hariri (d A H 516 = A D 1122).

By Jamaladdin Muhammad bin Umar Bahraq al Hadrami (d A H 930 = A D 1523 see Lab Cat vol xviii part i No 1306).

The commentary begins thus —

الحمد لله الذى خلق الانسان و علمه العباد العلم

The first line of the text is as follows —

اول من بعد امتناع القول بحمدى الطول السديد الكول

The author in the preface tells us that he abridged this commentary from one written by the author of the text.

For other copies see Berlin, No 6511, Leyden, No. 159, and Âsafiyah, p 1640

The work has been frequently printed in Cairo For printed editions see Iktifâ' al-Qunû', p 299

Written in a rather cursive Naskh The text is written in red.

Dated A H 1199 = A D 1784

No. 2023.

fol 249, lines 9, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

المعصل

AL-MUFASSAL.

The well-known grammar of Jârallâh Abu'l-Qâsim Mahmûd bin 'Umar az-Zamakhsharî (d. A H. 538 = A D 1143, see Lib Cat, vol xviii, part ii, No 1339)

Beginning

الله احمد على ان جعلنى من علماء العرب و جعلنى [جاعلى] على

العصر ، للعرب و العصبه الحج

The work, which was composed between A.H. 513-515, has been made known to orientalists by the two editions published by J B Broch, Christiania, 1859 and 1879 It has been partly translated by Trumpp in the Sitzungsberichte der Bayer Akademie for 1878 and 1884 The Arabic text has also been printed in Alexandria, A H 1291.

For other copies see Br Mus Suppl, No 925 Leyden, No. 163, Houtsma, No 306, Cairo, vol iv, p 111, Râmpûr, p 555; Âsafiyah, p 1658, Ayâ Sûfiyah, Nos 4593-6, Waliâddîn, Nos 3048-50, Kûprilizâdah, Nos 1505-6, Nûr 'Usmâniyah No 4647. For commentaries and abridgments see Brock, vol i, p 291, Hâj. Khal, vol vi, pp 36 12

The colophon reads thus

تمام شد کتاب معصل از تکمله کردن بتاریخ دوم ماه محرم الحرام

سنة ١٢٤٧ مقام لکهنؤ در امام ناره دیوان سد ناصر على صاحب بخط

نى ربط حسن خطى عما عده ولد حافظ محلام على عفى الله عنه *

Written in fair Indian Naskh with the headings in red The
first 58 folios contain occasional marginal notes

Dated A H 1247 = A D 1831

Scribe حسن علي

No 2024

fol 320 lines 21 size $9\frac{1}{2} \times 9$ $6\frac{1}{2} \times 5\frac{1}{2}$

المسترد

AL-MUSTARSHID

A commentary on the *Al Mufasssal* of Az Zamakhshari by Muhibb adin Abu l Baqa Abdallah bin al Husain bin Abdallah bin al Husain al Ukhari محب الدين ابو البقاء عبد الله بن الحسن بن عبد الله بن الحسين بن عبد الله بن الحسين (d A H 616 = A D 1219 see No 2017 above)

Beginning —

الحمد لله الذي ناهى في عالم ربوبه قلوب المتفكرات وكاتب في بناء
صمدية بناصر المنصرات و بعد ثم سألني من لا بُدُّ قوله ولا
بعدُّ طوله وهو السمع الامام شمس الملة والدين املى النكاحى ان اولف
حاشية المعصلي مسرحة فامدا امرة وراعت ودره فستب كسادسوق الادب
وردت بدساور صادقى من اصطفاة بهذا الفن
وهو الامام الهمام المحقق علاء الملة والدين بهاء الاسلام المسلمى
استدعاني ان اكتب المختصر المحصل في شرح المعصل فعرف ما جمعته
عن اصله و ا على امتثال رسمه و سمعته المسترد الحج *

From the preface portions of which are quoted above it appears that the author at first composed a gloss on *Al Mufasssal* at the instance of a patron whom he names Shamsaddin Amuli al Bukhari but subsequently at the request of another patron whom he calls Ala addin he entirely changed his first composition and compiled the present work at Naisapur in accordance with the desire of his second patron

The work is mentioned in Berlin No 6522 along with other commentaries on *Al Mufasssal* under the erroneous title of *Al Idah*

A reference to Brock, vol 1, p 291 shows that copies of the present work were not known to him.

Written in fair Naskh Not dated, apparently 9th century A.H.

No. 2025.

fol 173, lines 25, size $10\frac{1}{4} \times 7\frac{1}{4}$, $5\frac{1}{4} \times 5\frac{1}{4}$

شرح المعصل

SHARH AL-MUFASSAL.

The fourth part of a commentary on the *Al-Mufasssal* of Az-Zamakhsharî (see No 2023 above) by Muwaffaqaddîn Abu'l-Baqâ' Ya'îsh bin 'Alî bin Ya'îsh, better known as Ibn Ya'îsh and also as Ibn aş-Sâ'ig ابن إسحاق بن يحيى الأزرق ابن إسحاق بن يحيى الأزرق

Beginning

وصل قال صاحبه . الكتاب و الريادة تكون واحدة و بدتين و ثلاثة
و أربعة و مواقعها اربعة ما فعل الغاء و ما بين الغاء و العين و ما بين العين
و اللام السج

The author, Ibn Ya'îsh, a grammarian of great talent who belonged to a family of Mawṣil, was born at Aleppo on the 3rd of Ramadân, A H 553=A D 1158 He studied under Abu'l-Yumn Zaid bin al-Hasan al-Kindî (d A H 613=A D 1216) and several other distinguished scholars After completing his education he began to deliver lectures in the great mosque of Aleppo, where a large number of pupils flocked round him from far and near He soon established a reputation as a great grammarian, and wrote, besides the present work, a commentary on Ibn Jamî's treatise on the inflection of verbs, entitled *Tasrif al-Mulûkî* He died at Aleppo on the 25th Jumâdâ I, A H 643=A D 1245 For further particulars of his life see Ibn Khallikân (De Slane's translation, vol iv, pp 379-385), Bugyat al-Wu'ât, fol 235^b, Mir'ât al-Janân, fol 403^b, Dustûr al-I'lâm, fol 157^b, Brock, vol 1, p 297

The work has been edited and published by G Jahn, Leipzig, 1982-6

For other copies see Waliaddin, Nos 3009-12, Yenî, No. 1101, and Ayâ Sûfiyah, No 4540 See also Hâj Khalî, vol vi, p 37

The colophon reads thus —

أحرر الحرر الرابع وبتلوة في الخامس فصل و من أصداف الحرف
حروف الداء *

Written in Arabian Naskh

Not dated probably 15th century

No 2026

fol 208 lines 20 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

The Same

The fifth part of the same commentary defective at the beginning The MS opens abruptly thus —

من الإصحاح الدال ما يحصل بعلمه فصل قال صاحب
الكتاب وكما كانت له من المعروف في أعانه الم *

A few folios are wanting at the end The MS breaks off abruptly thus —

و قال الكونون الاسم الماء وحدها والواو مرندة و لا ترا بذلك
يعول الساع *

Written in fair Naskh with a sprinkling of vowel points

Not dated probably 16th century

No 2027

fol 209 lines 20 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$

الإصحاح

AL-ʾIDĀH

An old copy of a valuable commentary on Az Zamaḥḥārī's *Al Mufaṣṣal* (see No 2023 above) by Jamaladdīn Abu Amr Uṣṣamān bin Umar better known as Ibn al Ḥajīb al Malīl ١ جمال الدين ابو عمرو عبد الله بن عمر المعروف بابن الحاجب المالكي (d. A. H. 646 = A. D. 1248 see Lib Cat vol xix part 1 No 1541)

Beginning

فوله الله احمد على طريقة اياك ، نعبد تعديما للاهم و ما يدعل
انه للمصر لا دليل عليه الخ

For other copies see Munchen, No 693, Yenî, No 1100, Walî-addîn, No 3008, Nûr 'Usmâniyah, Nos 4611-2, Kûprilîzâdah, No 1497, and Hamîdiyah, No 1320 See also Brock, vol 1, p 291, and Hâj Khal, vol vi, p 37

The present copy, which is dated A H 672=A D 1273, is valuable, as it was transcribed only twenty-six years after the death of the author

Written in fair Arabian Naskh The first two folios are in a later hand Foll 1-21 are mended after being damaged by damp The last folio, much damaged by damp, contains, in scarcely legible characters, the following colophon

شرح المعصل لابن الحاج ، المعري سنة احدى و سبعين
و ستمائة

The name of the scribe has been rendered entirely illegible

No. 2028.

fol 356, lines 17, size $12\frac{1}{2} \times 9$, $8\frac{1}{2} \times 4\frac{1}{2}$

المكمل فى شرح المعصل

AL-MUKAMMAL FÎ SHARḤ AL-MUFASSAL.

A commentary on Az-Zamakhsharî's *Al-Mufassal* (see No 2023 above), by Muzhiraddîn Muhammad مطهر الدين محمد, a scholar of the 7th century A H, who, according to Hâj Khal, vol vi, p 40, composed it in A H 659=A D 1260

Beginning

الحمد لله الذى وفر عما يلبس بكدرائه أوفى ائمة اهل ارضه
وسمائه اما بعد فقد دعانى فئه حلاصى ورمزة اعوادى الى
ان اشرح لهم كتاب المعصل فى النحو تأليه ، الامام فخر حوارزمى محمود
بن عمر الرمخشى ارحو ان يكون شرحا لا يبقى معه فى المعصل
اشكال وسميته بكتاب المكمل فى شرح المعصل *

Cf Cairo vol iv p 113

For other copies see Bodl vol 1 No 1084 Escur No 60
Alger No 43 Nur Uṣmanīyah Nos 4613 14 and Aṣafīyah p
1658

Written in fair Indian Naskḥ within red and blue ruled borders
with an illuminated frontispiece The commentary includes the
whole text written in red

Not dated probably 17th century

The title page contains a seal bearing the inscription محمد سعد
عفی عنه dated A H 1107 = A D 1695

No 2029

fol 213 lines 13 size $5\frac{1}{2} \times 3$ $3\frac{1}{2} \times 1\frac{1}{2}$

شرح سوائد المعصل

SHARH SHAWĀHID AL-MUFASSAL

An anonymous commentary on the verses of Arabian poets
quoted by Az Zamakhsharī in *Al Mufassal* (see No 2023 above)

Beginning —

الحمد لله الذي وصل الأسلى بعصيلة النبال
وسعد بعد ما النمس أحوالى من ملى العام
ان اكتب
على ما [810] الحنجر العلامة حار الله الرمتسوى حارة الله تعالى عن داك
حنجر الكراء فى كتابه المترجم بكتاب اهل من الاناب المهدية المسعدية
الى لا حظها روساء النحو
نورن الاستعدادات على وجه بعد
كل مسعدى الح *

Cf Cairo vol iv p 60

The colophon reads thus —

بم الكتاب نورن الله و حسن نورن و الحمد لله رب العالمين
و صلى الله على سيدنا محمد و آله الطيبين الطاهرين على و العدد
الصديق الصديق الالحى الى الله تعالى سلمه النكلا فى مرة شهر
مناك بيع الآح سلمه سب و عشرين و ثمانمائة محمود بن محمد بن
سلمان *

Written in Persian Nasta'liq, with an illuminated frontispiece

Dated A H 826 = A D. 1422

Scribe محمود بن محمد بن سايان

The title-page contains the seals and signatures of several former owners of the MS

No. 2030.

fol 97, lines 15, size $8 \times 5\frac{1}{2}$, $5 \times 2\frac{1}{2}$.

شرح الانمودج

SHARH AL-UNMŪDAJ.

A commentary on *Al-Unmūdaj*, a grammatical treatise of Az-Zamakhsharī (see No 2023 above)

By Jamāladdīn Muhammad bin 'Abdalganī al-Aḏabīlī جمال الدين محمد بن عبد العزى الاردبيلي, who died, according to Cairo, vol iv, p 65 in A H 647 = A D 1249

Beginning

الحمد لله الذى جعل العربية مفتاح البيان و صرّها آله يحتر ربنا
عن الخطاء فى اللسان و قوم سعدى المدهون الذى هو ممدد الانسان الح *

The author tells us in the preface that he wrote this commentary for his pupils, especially for Ahmad 'Imādaddīn al-Kāshī

The commentary is distinguished from the text by the words افول and قال

For other copies see Berlin, Nos 6516-7, Gotha, Nos 224 6, Cairo, vol iv, p 65, and Āsafiyah, p 1648

The work has been frequently printed For printed editions see Brock, vol 1, p 291, Iktifā' al-Qunū', pp 301, 310 and 349

Written in fair Naskh

Dated A H 1222 = A D 1807

No 2031

fol 41 lines 7 size 9½ x 6½ 6 x 3½

المصباح

AL-MISBÂH

The well known grammar of Abu l Fath Naşır bîn Abdassayyid al Mutarrızî السید المطری

Beginning —

اما بعد حمد الله دى الانعام حائل النور فى الكلام كالمصباح فى اطعام

الح *

The author Al Mutarrızî a philologist of great talent was born at Khwarizm in A H 538=A D 1143 Apart from his philological knowledge he was well acquainted with Hanafite jurisprudence and Mu tazalite doctrine He wrote several instructive works and died in A H 610=A D 1213 For further particulars of his life and works see Buşyat al Wu at fol 323 Düstur al Ilam fol 128 Mir at al Janân fol 379 Ibn Khallikân (De Slane's translation vol in pp 523-5) Al Jawâhir al Mudiyyah vol II fol 75 Hadâiq al Hanafiyyah p 243 Brock vol I p 293

The author tells us in the preface that he composed this work for his son Mas ud for whom he had previously written his lexicographical work entitled *Al Iqna* (see Haj Khal vol I p 384)

The work forms the first volume of Baillie's Five Books on Arabic Grammar Calcutta 1802 Its first chapter is also printed in De Sacy's Anthologie Grammaticale (see India Office No 890)

For other copies see Berlin Nos 6530 1 Gotha No 24 München Nos 695-7 Wien Nos 159-63 Leyden Nos 172-4 Paris Nos 1136 4008 4130 Alger Nos 46 49 51 Br Mus Nos 486 880 1030 1390 1522 India Office No 890 Nur Usma niyyah No 4629 Cairo vol IV p 110 Rampur p 555 For commentaries see Haj Khal vol V p 582

The work has been lithographed in Lucknow A H 1262=A D 1245

Written in cursive Nashb Water stained

Dated A H 1241=A D 1825

Scribe سید عالم علی

No. 2032.

fol. 55, lines 9, size $11 \times 6\frac{1}{2}$, $6 \times 2\frac{1}{2}$.

The Same

Another copy of the same work, beginning as the above
Written in Indian Naskh, with copious interlinear notes.

Dated A H 1231 = A D 1815

Scribe عبد الله بن شرف الدين بن بركة، مصادق مرحوم

No. 2033.

fol. 22, lines 13, size 9×5 , $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same work, beginning as usual
Written in Indian Naskh Worm-eaten.

Dated A H 1261 = A D 1845.

Fol 1^a contains a seal bearing the name of a certain Sayyid
Mustafâ Mûsawî, dated A H 1262 = A D 1846

No. 2034.

fol. 84, lines 8, size $8\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3$

The Same

Another copy of the same work, beginning as usual

Written in Indian Nasta'liq, with copious marginal notes The
first eight folios are in a later hand

Dated A H 1280 = A D 1863.

Scribe محمد عبد الولی.

No 2035

fol 100 lines 19 size $10 \times 5\frac{1}{2}$ $6\frac{1}{2} \times 3$

عمود المصالح

DAW' AL-MISBÂH

A commentary on the preceding work by Tajaddin Muhammad bin Muhammad bin Ahmad bin Saifaddin al Isfara'ini تاج الدين بن محمد بن أحمد بن سيف الدين الأسفرايني

Beginning —

قوله اما بعد حمد الله اما كلمه و بها معنى السرط الح *

The author who flourished about the end of the 7th century of the Hijrah first wrote a larger commentary with the title *Al Misfah* which he subsequently abridged to the present concise form in A D 684=A D 1280 Cf Brock vol 1 p 203 and Haj Khal vol v p 583

For other copies see Br Mus No 500 Br Mus Suppl No 932 India Office No 891 Wien No 164 Houtsma No 313 Escur No 117 Paris No 4099 Cairo vol iv p 78 Asat'iyah p 1652 and Rampur p 550

Written in cursive Nasta liq with the headings in red

Not dated probably 18th century

No 2036

fol 120 lines 15 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4$

The Same

Another copy of the same work beginning as the above

Written in a rather cursive Naskh with the headings in red

Not dated probably 19th century

No. 2037.

foll 120 , lines 15 , size $9\frac{1}{4} \times 6\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{1}{2}$

نوعسج الحواسی

'T'AWDÎH AL-ḤAWÂSHÎ.

An anonymous gloss on the *Daw'al-Misbâh* of Al-Isfarâ'inî (see No 2035 above)

Beginning

الحمد لله الذى جعل المكتوب اسلوباً فى الكلام ورسلاً الى المعانى
و الدنيا اما بعد فادى اردت ان اوضح بعض حواشى المصباح للاستاد
العلامة شهاب المله و الدين و اريد بحثاً ملايماً فى بعض المقام فوله اما بعد
حمد الله دوى الادعام فال استاذ رحمه الله احتار هذه العبارة دون ان يقول
الحمد لله او الحمد لله و نحو ذلك لادبها تدل على ان الحمد عدد المصدع ،
اهم من كل شئ فتلوج الى انه عدد شكور فله . هذا الكلام حواب سوال مقدر
و هو ان يقال لم احتار المصدع ، رحمه الله هذه العبارة فاجاب الخ *

Ahlwardt (Berlin, No 6536), on the authority of Hâj Khal ,
vol v, p 583, considers it probable that the author is Muhammad
bin Hamzah al-Zanârî, who died in A H 834 = A D 1430

The colophon reads thus —

الحمد لله و فعلى باحتتام هذا الكتاب المسمى بتوصيح الحواشى
والسلوة على رسوله المدعوب الى جمع الاداسى وفع الدسة من تألده ،
هذا المختصر فى الصخرة الكدرى الخ

Written in fair Indian Nasta'liq, with the headings in red.

Not dated , probably 18th century.

No 2038

foli 11 lines 19 size $8\frac{1}{2} \times 5\frac{1}{2}$ $5 \times 4\frac{1}{2}$

دره المود

DURRAT AN-NAW'

A commentary on the preface of *Daw al Miṣbah* (see No 2035 above) by Radiaddin al Khwarizmi رضى الدين الخوارزمى See Haj Khal vol v p 593

Beginning —

الحمد لله مانح الاعلان و فاتح الاعلان
الكلام حرره بو ... و بدأنا لئلا نغاط العلوه الاممال العربيه المودعه فى
حظه صدف عن بعض الاكمل و مدد بها كنهه اا ... بالصورة فى
شرح اا ... اح الح *

For other copies see Br Mus No 1000 in and Escur No 236 ix

The colophon reads thus —

تم على يد العدد الف ...
انى بكر العرامى المدعو بالحافظ املح الله شأنه و صله عما شأنه فى يوم
الاحد منى العصر حامدا لله *

Written in Naskh

Not dated probably 18th century

A note on the title page which runs thus مالكة الحقيقية هو الله و ... tells us that the MS was in the possession of one Ahmad Qadiri

No 2039

foli 72 lines 21 size $9\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

الانوار

AL-ANWĀR

An anonymous commentary on the *Al Miṣbāḥ* of Al Muṭarrizī (see No 2031 above)

Hijjah A H 681 = A D 1282 See Dustur al I lam fol 15^a, and Bughyat al Wu at fol 183^b

Beginning —

الحمد لله الذي أنعم علينا بكتبه دكر أوصى به من عباده

شكرا لله *

The author tells us in the preface that he wrote this commentary at the request of some of his pupils who were studying under him the text of *Fuṣul Khamsin*

The colophon reads thus —

و فرغ مصنعه من تصديقه يوم الثلاثاء التاسع عشر جمادى الآخرة
سنة اربع و دس و ستمائة و ثمان مئة و مئة في خامس المحرم سنة
سبع و د انه *

It is stated in the above colophon that the author finished the work on Tuesday the 19th Jumada II A H 674 = A D 1275

For other copies see Leyden No 179 Bodl vol 1 Nos 1079-1097 Cairo vol iv p 109 and Kuprihzhadah No 1491 See also Brock vol 1 p 303 and Haj Khal vol iv p 439

Written in fair Arabian Naskh

Dated the 5th Muharram A H 709 = A D 1309

The title page contains a seal bearing the name of Fa'iq the servant of Muhammad Shah Alam Badshah Gazi (A H 1173-1202 = A D 1759-1787)

The title page also contains a note by a certain Abul karam Muhammad az Zanjali al Hanafi stating that the MS was purchased by him from one Ahmad ar Rajabi al Mısıri in A H 1069 = A D 1658

No 2041

fol 62 lines 9 size 10 × 6½ 7 × 3½

الكافية

AL-KĀFIYAH

The well known grammar of Isma'ildin Adu Amr Usman bin Umar bin Abi Bakr better known as Ibn al Hajib جمال الدين ابو عمر

الكلمة لعظ وضع للمعنى مفرد وهى اسم و فعل و حرف ، السج
(d A H 646=A D. 1248 , see
No 2027 above).

Beginning

الكلمة لعظ وضع للمعنى مفرد وهى اسم و فعل و حرف ، السج

The work, which is sometimes called the *Muqaddimah* of Ibn al-Hâjib, has been the subject of a large number of commentaries, super-commentaries, glosses and super-glosses

Copies of the work exist in all important libraries See Gotha, No 250, India Office, No 901, Br Mus Suppl, No 937, Cairo, vol iv, p 88, Âṣafīyah, No 1654, and Râmpūr, p. 552

For printed and lithographed editions see Brock, vol 1, p 303

Written in fair Indian Nasta'liq, within red, blue and gold ruled borders, with an illuminated frontispiece

Dated A H 1238=A D 1822

No. 2042.

fol 111, lines 6, size $9\frac{1}{4} \times 6$, $6\frac{1}{4} \times 3$

The Same

Another copy of the same work, beginning as the above.

Written in thick Naskh Water-stained

Not dated, probably 19th century

No. 2043.

fol 87, lines 5, size $9\frac{1}{2} \times 9$, $5 \times 3\frac{1}{2}$

The Same

Another copy of the same work, beginning as usual.

The colophon reads thus

تمام سند كاتبه دهرمل او تعالى بخط ارشد على العنبارى بناس - اطو
مررا على حسين راد الله عمره و علمه *

Written in Indian Nasta'liq

Not dated, probably 19th century.

No 2044

foli 168 lines 17 size $10 \times 6\frac{1}{2}$ 8×4

شرح الكلمة

SHARH AL-KĀFĪYAH

A commentary by Ibn al Ḥajīb on his own grammatical work entitled *Al Kafīyah* (see No 2041 above)

Beginning —

الحمد لله معصم الحذر و ملهم الصواب
 المعنى مفرد قوله لفظ ل الكلمة و غيرها لان لما بدلت ن سواد وضع
 المعنى اولا قوله وضع المعنى فخرج عنه المبهلات اذ بها لم يوضع المعنى الخ *

Cf Br Mus Suppl No 941

For other copies see München No 714 Leyden No 184
 Berlin Nos 6559 60 and Paris No 4055 See also Brock vol 1
 p 303 and Haj Khal vol v p 7

Written in Indian Naskh

Dated A H 1266 = A D 1850

The title page contains a seal bearing the inscription لسان السلطان
 محمود الدولة منسى م صدر على خان بهادر For a similar inscription
 see No 1996 above

No 2045

foli 168 lines 39 size $10\frac{3}{4} \times 7$ $8\frac{1}{4} \times 5\frac{1}{4}$

الرعى شرح الكلمة

AR-RADĪ SHARH AL-KĀFĪYAH

A comprehensive commentary noted for the critical investigations on the *Kafīyah* of Ibn al Ḥajīb (see No 2041 above), by Padiaddīn Muḥammad bin Ḥasan al Astarabādī ash Shīrī, better known as Najm al Aimmah الرعى الدى محمود بن حسن الاسرالى السمرى
 الشهير بنجم الاعمه

Complete in two separate volumes

Vol I

Beginning

الحمد لله الذي حلب الآلة عن ان يحاط بعد الم *

According to Hâj Khal (vol v, p 7), who appears to have followed As-Suyûtî, Radiaddîn died in A H 686=A D 1287. The author of the Cairo Catalogue (vol iv, p 73), however, points out that As-Suyûtî, in his Bugyat al-Wu'ât, gives the date of Radiaddîn's death as either A H 684=A D 1285 or A H 686=A D 1287 and the date of the composition of his present work as A H 683=A D 1284. We do not agree with the statements noted above, since a copy in the Cairo Library has a colophon in which it is clearly stated that the work was composed in A H 688=A D 1289. Again our copy, which is very reliable for reasons noted below, has a colophon indicating that the work was dictated by the author to his pupils in A H 688=A D 1289. Thus the author's death must be placed at least as late as A H 688=A D 1289, if not later. The colophon of MS No 2081 below confirms this view. Dr Rieu (B₁ Mus Suppl., No 943), however, mentions that some copies record the date of composition as A H 686=A D 1287. The conclusion inferred from 'Ainî's statement at the end of No 2046 below throws light on the date of composition. Brock (vol 1, p 303) and others appear to have failed to discuss the present subject.

The author tells us in the preface that he wrote this commentary at the request of his pupils, who were studying under him the text of Ibn al-Hâjib.

For other copies see Berlin, Nos 6562-3, München, No 715, India Office, Nos 912-6, Escur, Nos 18, 19, Râmpûr, p 545; Bûhâr, Lib Cat, vol II, No 379.

The work has been printed in Constantinople, A H 1275. It has twice been lithographed, viz, in Tihâr, A H 1275, and in Lucknow, 1864.

It will appear from the colophon of vol II, described below, that the present volume and that following it are very interesting and valuable on account of the fact that they have been transcribed by the celebrated commentator of Sahîh al-Bukhârî, Abû Muhammad Mahmûd bin Ahmad al-'Ainî, who died in A H 855=A D 1451, see Lib Cat, vol v, part 1, No 166. For his works and manifold activities see Brock, vol II, pp 52-53.

The colophon reads thus

تم الحرة الاول من تجرية المصنع . و كان الملائكة في ربيع الآخر سنة
ثمان و ثمانين، و ستمائة *

Written in a hasty Naskh Fol 10-20 are in a later hand

The date of transcription is given at the end of vol II for which see below

No 2046

fol 179 lines and size same as above

The Same

Vol II

The second volume of the same work

Beginning —

موله الموعول مالم يتم حراء الاصله الي *

The colophon runs thus —

و قد تم تمامه و حتم احكامه في الحصه المقدسه العرويه على
مسره صلوات ب العره و سلامه في شوال سنة سب و ثمان و ستمائه *

تحت تكرر على من القه الى حقه ربه العدد ابى محمد
م و د بن احمد العننى عامله به و رالده ناطقه الحلى و التحقى
يوم الله من الممارك آخر الدها العسرين من سوال سنة اثنى وعشرين
و ثمان مائه من الهجوه الدفوه على صاحبها اصل الصلوات و اركى
الصلوات و الله اوله و آخره ناطقه و طائعه و اعلى على الله الذى
عبادها و امرها محمد المصطفى المعصوم احرا و على الله و رسوله
و ارواحه ما دام الحامد حامدا و السامع ساعدا *

By comparing the above colophon with that of vol I it appears that according to Ain the work was completed in A H 686 = A D 1287 but it was dictated by the author to his pupils in A H 688 = A D 1289

Written in the same hand as the above

Dated Thursday the 20th Shawwal A H 822 = A D 1419

No. 2047.

fol 376, lines 37, size $10\frac{1}{4} \times 6\frac{1}{4}$, 7×4

The Same.

A beautiful complete copy of the preceding work, beginning as the above

Written in a character intermediate between Naskh and Nasta'liq within gold and black ruled borders, with an illuminated frontispiece. The title-page contains a tastefully illuminated circle enclosing the words كتاب شرح رضى The quotations from the text are in red

Dated the 20th Rabî' I, A. H. 844 = A. D. 1440.

Scribe محمد بن ايوب بن عبد الله الاصمعياني.

No. 2048.

fol 224, lines 9, size $9 \times 6\frac{1}{2}$, $5\frac{3}{4} \times 2\frac{1}{2}$.

مختصر شرح الكافية

MUKH'TASARU SHARH AL-KÂFIYAH.

An anonymous abridgment of the preceding work.

Beginning

لله الحمد والبركة والاولى والآخرة و بعد و بعدة خلاصة ادوات
كتاب بحم الاثمة الرضى لخدمته بعد الوقوف على الوجه المرضي لتسهيل
دركه وتعالوه على الركى - الكلمة لفظ مفرد موضوع الى *

Written in fair Naskh, with a sprinkling of vowel-points

Not dated, 'probably 18th century.

No 2049

foli 123 lines 19 size 11×7 8×4½

الوافيه في شرح الكافيه

AL-WĀFIYAH FĪ SHARH AL-KAFĪYAH

An old copy of the second of three commentaries on the *Kafīyah* of Ibn al Ḥayth (see No 2041 above) by Ruknaddīn al Ḥasan bin Muhammad bin Sharaf Ḥaḥ al Astarabadī ركن الدين الحسن بن محمد بن شرف الحاحي الأستروآبادي
بن سرسنة الأستروآبادي

Beginning —

أحمد الله على عظمه جلالة حمد عربى بمطالعه حماله

و بعد فاني بعد ان سرحب كتاب الكافيه من النحو اولا مع انراداب
واحونه و انحاب كندره سرحبه ناديا معنصرا على حل الغاطه و سرح معاده
و الاساره الى تحليل تركبانه و حل معانده الا نادرا مع ذكر علل اكدرها لرسم
خدمه الامير الكبير داور آلد له تحدى من المتحدوم المعظم
ملك ملوك الامراء و الوزراء جمال الدنيا و الدين انراهم من
دعرس نيلكا ملك الحسن سم ده نالوا ه في سرح الكافيه داليج *

The author Ruknaddīn al Astarabadī whom As Suyūṭī describes as a man of eminent learning and noble character was born at Astrabad. He received his education at Maragah from Shaiḫ Ḥaḥ Naṣīraddīn at Tusī (d. A.H. 672 = A.D. 1273) with whom he made a journey to Bagdad. After the death of Naṣīraddīn he left Bagdad for Mawṣil where he settled permanently and served as a teacher in the Nuriyah Madrasah. Subsequently he was given the professorial chair of Shafiī jurisprudence in the Sulṭāniyah Madrasah of Mawṣil. He wrote besides the present work a commentary on *Al Hawāṣi as Saḡīr* a work on Shafiī jurisprudence by Najmaddīn Abdalgaḥfiyar al Qazwīnī (d. A.H. 665 = A.D. 1266) a gloss on the *Tajrid al Kalām* a compendium of metaphysical and Muhammadan faith by Naṣīraddīn at Tusī and a commentary on the *Qawā'id al Aqā'id* a work on the principles of Muhammadan faith by Imam Ḡazālī (d. A.H. 505 = A.D. 1111). He died at Mawṣil either in A.H. 715 = A.D. 1315 or in A.H. 718 = A.D. 1318. See Bugyat al Wuṭ at fol 180. Tahaqat by Ibn Qadī Shuhbah fol 110. Dustur al Ilām fol 76.

The author wrote three commentaries on the *Kāfiyah* of Ibn al-Hājib, viz, (1) الشرح الكبير, a large work, (2) الشرح المتوسط, a work of medium size, and (3) الشرح الصغير, a shorter work. The present work is the second one.

For other copies see Berlin, Nos. 6565-6, Leyden, No 185, Br Mus Suppl, No 946, India Office, Nos 917-9, Escur, Nos 95-6, Paris, No 4037, Houtsma, No 323, Gotha, Nos 253-5, Cairo, vol iv, p 120, Râmpûr, p 545, Bûhâr, Lib Cat, vol ii, No 380.

The colophon reads thus

وقع العراق من تحرير هذه المسئلة السريعة المباركة المدمونة في
 يوم الظهر يوم الثلاثاء في شهر ربيع الآخر على يد . . . محمد
 . . . بن يحيى بن حسن اللعماني تاريخ السنة ١٢٠٠
 وثمان مائة [Sic]

Written in Naskh, with copious marginal notes. The quotations from the text are introduced by the word قوله

Dated A H 823 = A.D. 1420

Scribe محمد بن يحيى بن حسن اللعماني

No. 2050.

fol 67, lines 15, size $8 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$.

الكأسية على الواو

AL-ḤĀSHIYAH 'ALA'L-WĀFIYAH.

The unique copy of a gloss on the preceding work, by Aṣ-Sayyid ash-Sharīf al-Jurjānī السيد الرحمانى (d. A H 816 = A.D. 1413, see Lib Cat, vol v, part ii, No 356).

Beginning

قوله احمد الله افتتح بالتكميد بعد التسمية *

No other copy of the work is known

Written in Nasta'liq

Not dated, probably 18th century

No 2051

fol 210 lines 16 size $12\frac{1}{2} \times 8\frac{1}{2}$ 7×4

الموسم

AL-MUWASHSHAH

A commentary on the *Kafiyah* of Ibn al Hajib (see No 2041 above) by Muhammad bin Abi Bakr bin Muhriz al Khabyzi محمد بن أبي بكر بن مضر الخبزي who died according to *Dustur al Ilm* fol 42 in A H 731 = A D 1330

Beginning —

الحمد لله رب العالمين و احمده كما يستحق ان يحمد

الكلمة اى التى وهبى فى اصطلاح الدعاء فانها نطاق على معان
احد كا الكلام السج *

For other copies see Br Mus Suppl No 945 India Office
No 929 Berlin No 6558 Gotha No 257 Leyden No 187
Curo vol iv p 115 and *Kafiyah* p 1658

Written in fair Naskh with quotations from the text in red

Dated Saturday the 6th Sha han A H 1152 = A D 1739

Scribe اسماعيل بن احمد بن الحسن بن يحيى بن حسن

No 2052

fol 235 lines 28 size $10\frac{1}{2} \times 6$ $7\frac{1}{2} \times 3\frac{1}{2}$

سنة السمعى

GĀYAT AT-TAHQÎQ

The unique copy of a gloss on Ad Dawlatabadi's commentary upon the *Kafiyah* of Ibn al Hajib (see No 2041 above) by Safi bin Nayir صفى بن نصر who in the preface of the present work calls Ad Dawlatabadi his teacher Thus Ad Dawlatabadi whose full name is Qadi Shihabaddin bin Shamsaddin bin Umar az Zawuli settled at Jawnpur where at the hands of Sultan Ibrahim ad Shariq he received honours and distinction and finally the title of Malik al Ulama He

died in A H 849=A D 1445 (see *Subhat al-Marjân*, Bombay edition, p 39) The works of reference do not provide us with any account of the author of the present gloss Being a pupil of Ad-Dawlatâbâdî he must have flourished in the 9th century of the Hijrah.

Beginning —

الحمد لله الذي اعلم علما بدعم العظام و تفصل علما بمدى الجسم
 و بعد فقول العدد الصغير على بن نصر . . . لما رأيته
 ان الاتياع الى تحصيل علم الاعراب بين و قد شرحه طائفة . . .
 غير ان شروهم و بواسطتهم لم تكن وافيه في اقرار محاسنه . . . الاحواسى
 شيخى و استاذى سبب بن شمس بن عمر الدوله ، آبادى
 فانها كافيه ألع ، له شرحا . . . و لم ار دفعه شيئا
 احديا و سميته . . . عاية التخصيص الح

Copies of Ad-Dawlatâbâdî's commentary upon the *Kâfiyah* are mentioned in Berlin, No 6584, and India Office, No 937, but no other copy of the present gloss is known

Written in fair Naskh Foll 1-54 are in a later hand

Dated A H 1106=A D 1694

No. 2053.

fol 152, lines 17, size $8\frac{1}{2} \times 5\frac{3}{4}$, $5\frac{1}{2} \times 3\frac{1}{2}$

العوائد الصائنه

AL-FAWÂ'ID AD-DIYÂ'ÎYAH.

The well-known popular commentary on the *Kâfiyah* of Ibn al-Hâjib (see No 2041 above), by Nûraddîn 'Abdarrahmân bin Ahmad al-Jâmî نور الدين عبد الرحمن بن احمد الجامى (d A H 898=A D 1492, Lib Cat, vol II, No 180)

Beginning —

Not dated,

الحمد لله ولله و الصلوة على نبيه الح *

fame as a poet and sûfi is world-wide, but he is in the Orient for his present work, which is

popularly known in India as *Sharhu Mulla* and commonly taught in Madrasahs. It has become the subject of numerous glosses some of which are noticed in the following pages.

For other copies see Br Mus Suppl No 949 India Office No 921 Paris Nos 4044-53 Gotha No 259 Berlin No 6575 Cairo vol iv p 85

For printed editions see *Iktifa al Qunu* p 306 and Brock vol i p 304

Written in fair Indian Nasta liq within red and blue ruled borders. The quotations from the text are in red.

Dated A H 1122=A D 1710

No 2054

fol 188 lines 17 size 7×6 7×4

The Same

Another copy of the same work beginning as the above. A few folios are wanting at the end. The MS breaks off abruptly thus —

و اما مدل المصنف لما يكون الواسطه نس اما ر فابها منصوبه بطهر
اميله كودها مزدوعه لكدرها *

Written in Nasta liq. The last two folios are in a later hand.
Not dated probably 18th century

No 2055

fol 222 lines 16 size $5\frac{1}{2} \times 4\frac{1}{2}$ $4\frac{1}{2} \times 2\frac{1}{2}$

الحاسبه على العوائد الصائنه

AL-HÂSHIYATU 'ALA'L-FAWA'ID AD-DIYA'IYAH

A gloss on the preceding work by Abdalgafur al Lari
عدد العقر الاري

Beginning —

VOL XX

قوله الحمد مصد المعلوم الح *

١ 0

'Abdalḡafûr al-Lârî was a disciple of Mawlânâ 'Abdarrahmân Jâmî (see No 2053 above) He traced his descent from Sa'd bin 'Ubâdah, a companion of the Prophet, and was born at Lâr, a town in Persia Besides the present work he composed a commentary on the *Nafahât al-Uns*, the well-known Persian work of Jâmî (see Lib Cat, vol II, No 181, v) He died in A.H 912=A.D 1506 See Hadâ'iq al-Hanafîyah, p 360, Brock, vol I, p. 304, and Hâj Khaîr, vol V, p. 11

The present gloss extends to the section on *الاعمال*

For other copies see Berlin, Nos 6577-8, Leyden, No 188, India Office, No 928, Br Mus Suppl, Nos 951-2, Cairo, vol. IV, p 43, Âsafiyah, p. 1646, Râmpûr, p 536.

The work has been printed in Constantinople, A.H 1272, and, with the notes of 'Abdalhakîm as-Siyâlkûtî, at Cawnpore, A.H 1295 Written in Nasta'liq Foll 1-27 contain some marginal notes. Not dated, probably 18th century.

No. 2056.

foll. 108, lines 16, size 9×6 , $6\frac{1}{2} \times 3\frac{1}{2}$

The Same

An incomplete copy of the same work, beginning as the above The MS breaks off abruptly thus

قال الشيخ المرضي الحق ان الحال على صريين منقلة حرء كلام ..
و نقولنا حرء كلام يخرج الجملة التامة في ركب، ريد و ركب مع ركوبه علامه *

Written in fair Nasta'liq Slightly worm-eaten.

Not dated, probably 19th century

No. 2057.

foll 185, lines 17, size $7\frac{1}{2} \times 5\frac{1}{2}$, $5 \times 2\frac{1}{2}$

Hâj

al-Jâm

تكملة حاشية عبد العور

Lib AKMILATU ḤASHIYA'I'I 'ABDAL-
Wrttelⁿⁿⁱ GAFÛR.

Not dated,

sent to Al-Lârî's gloss (see No 2055 above) on *Al-
'iyâh* of Jâmî (see No 2053 above), by Mullâ 'Abdal-

hakim as Siyalkuti ملا عبد الحكيم السالكوتي (d A H 1067 = A D 1656
see Lib Cat vol 2 No 509)

The work begins from the point where Al Lari's gloss ends
The first words are as follows —

الى المركبات المعدودة من اله اب اى فيها سنن بقوله و هي
اله راب اله *

For other copies see India Office Nos 930 31 Rampur p 536
Buhar Lib Cat vol 11 No 390

The work has been lithographed at Lucknow 1885

The colophon reads thus —

قد وقع القراع من سرود هذه النسخة من اله ملا عبد الحكيم
كتب ما بقى من حاشية عبد القادر من بعض المركبات الى اله الحرف
يوم الابعاد فى التاسع العاشر من شهر رمضان المبارك سنة الف و مائه
و عمل من حقيرة الدين صلى الله عليه و اله واصحابه وسلم بدد احقر
سناد الله المذنب الراحى الى عفرة م د ن لاجل احل الناس
شجع عبد الدين المعروف بسنعا *

Written in Indian Naskh

Dated A H 1108 = A D 1696

Scribo محمد حسن

No 2058

fol 233 lines 10 size 8½ × 5½ 6½ × 3

The Same

Another copy of the same work beginning as the above

Written in Indian Naskh

The title page contains the inscription لسان السلطان محمود الدوله
معدن عليا dated A H 1272 For a similar inscription
see No 1996 above

Not dated probably 19th century

No. 2059.

fol 76, lines 19, size $8\frac{1}{2} \times 5\frac{1}{2}$, 6×3 .

The Same

Another copy of the same work A few folios are wanting at the beginning. The MS opens abruptly thus

موله على وجه آة بمعنى الداء كما في موله حقيق الم *

Written in Indian Naskh. The word موله, which introduces the extracts from the text of Jâmi's *Al-Fawâ'id ad-Diyâ'iyyah*, is written in red

Not dated, probably 19th century

No. 2060.

fol 258, lines 21, size $10\frac{1}{4} \times 6\frac{3}{4}$; $6 \times 3\frac{1}{4}$.

الحاشية على حاشية عبد العصور

AL-ḤÂSHIYA'I'U 'ALÂ ḤÂSHIYA'I'I
'ABDALGAFÛR.

An annotation on the gloss of 'Abdalgafûr (see No 2055 above) by Mullâ 'Abdalkâim as-Siyâlkûtî, the author of the foregoing work

The preface, written by the author's son, begins thus

يا من هو مصدر الكلام و اعاليها و مدد العوامل و امالها ..
اما بعد فهذه فوائد عالية ماد بها محيط خاطر ابى و استاذي
..... عدد الحكم السالكوتى الم *

For other copies see Cairo, vol iv, p 43, and Âsafiyah, p 1642

The work has been twice printed, viz, in Bûlâq, A H 1256, and in Constantinople, A H 1277

The colophon reads thus

الحاشية على حاشية ملا عدد العصور على نسخة الصداية
فى شرح الكافية بعصل پاكو ، پروردگار تاريخ یدبجم شهر ربيع الثانى
٧ بهائى سنه ١٢٥٦ هـ ولى احكام و اتمام ناف *

Written in Indian Nasta liq

Dated 1256 Faḥḥ

Scribe نصر الحق

No 2061

fol 171 lines 17 size 10×6½ 8×4

The Same

Another copy of the same work beginning as the above

Written in Shikastah Worm eaten

Not dated probably 19th century

The MS was presented to the library by Sayyid Abdalmajid of Patna city

No 2062

fol 84 lines 15 size 11×7½ 7×4½

The Same

An incomplete copy of the same work

Beginning —

قوله مصدر المعلوم هو الاظهر لكونه معد لا من حمد حمد الله للدلالة

على العموم و الدوام و لكثرة استعماله الم *

The preface by the author's son as given in the two preceding copies is not found in the present MS

The MS breaks off abruptly thus —

بحسب ان لا نعرض كون اخر معدولا عن واحد

لا بعضى الا احد الامور *

Written in Indian Nasta liq Worm eaten

Not dated probably 18th century

The MS was presented to the library by Sayyid Abdalmajid of Patna city

No. 2063.

fol. 267, lines 21, size $7\frac{1}{2} \times 5$, $5\frac{1}{2} \times 2\frac{1}{2}$

الحاشية على العوائد الصيائية

AL-HÂSHIYA'I'U 'ALA'L-FAWÂ'ID
AD-DIYÂ'ÎYAH.

A gloss on *Al-Fawâ'id ad-Diyâ'îyah* of Jâmî (see No 2053 above), by 'Iṣmaddîn Ibrâhîm bin Muhammad bin 'Arabshâh al-Isfarâ'îni (d. A H 944 = A D 1537, see Lab Cat, vol. xv, No 982)

Beginning

يا هاديا لسالك مسالك محامدك ، الحج

For other copies see Br. Mus Suppl, No. 952, India Office, No. 932, Gotha, No 260. Berlin, No 6579, Cairo, vol iv, p 44, Râmpûr, p 534.

The work has been printed in Constantinople, A H 1256.

Written in Indian Nasta'liq. The quotations from the text of *Al-Fawâ'id ad-Diyâ'îyah* are introduced by the word **قوله** in red

Not dated, probably 18th century

A note on the title-page by one Muhammad Sa'id dated A H 1255 tells us that the MS was purchased in Medina

No. 2064.

fol. 435, lines 15, size 9×6 , 7×4 .

The Same

Another copy of the same work, beginning as the above

Written in Indian Nasta'liq

Not dated, probably 18th century

No. 2065.

fol. 174, lines 23, size $7\frac{1}{2} \times 5$, $5 \times 2\frac{1}{4}$

The Same

Another copy of the same work

Beginning —

موله الحمد هو الوصف بالحصل الم *

Written in Indian Nasta liq

Not dated probably 18th century

No 2066

fol 223 lines 21 size $7\frac{3}{4} \times 5\frac{1}{2}$ $5\frac{1}{2} \times 3\frac{1}{2}$

الحاشية على العوائد السادسة

AL-HÂSHIYATU 'ALA'L-FAWÂ'ID AD-DIYÂ'ÎYAH

A gloss on *Al Fawâ'id ad-Diyâ'iyah* of Jamî (see No 2033 above) by Mulla Muhammad 'Adîq ملا محمد مادی

Beginning —

الحمد هو الوصف بالحصل اما بعد فان مناجاة العبد

والحرف من السجدة رب الى العارف الكاشى لما لم
يعنى بها واحد من الفصائل ادب ان اعلى عليها ما يربط من
بغايا فروعها بسلسلة حسن ما مرأها على رءاها لدى الولد العزير المدعو
باني الفتح محمد العارف الم *

The author tells us here that he wrote this gloss while he was teaching his son Abu l Fath Muhammad al Arif the text of *Al Fawâ'id ad-Diyâ'iyah*

Nothing is known of the author's life or of his precise date. He cannot however have written this work later than A H 999 = A D 1590 for a copy bearing that date exists in Âsafiyah p 1642

Written in fluent Naskh

Dated A H 1028 = A D 1618

Scribe سلطان محمد ساء محمد

One Muhammad Sa'id in his note on the title page says that in A H 1255 he purchased the MS in Medina

No. 2067.

foll. 190, lines 19, size $8\frac{1}{2} \times 1\frac{1}{2}$, 6×3 .

الحاشية على الفوائد الصيائية

AL-ḤĀSHIYA'I'U 'ALA'L-FAWĀ'ID
AD-DIYĀ'ĪYAH.

A gloss on *Al-Fawā'id ad-Diyā'īyah* of Jāmī (see No 2053 above), by Mahmūd bin Ni'matallāh al-Bukhārī محمد بن نعمت الله البخاري, a scholar of the 10th century of the Hijrah (see Lib Cat, vol x, No 525)

Beginning —

مدك الددابة و اليك الدماية . اما بعد وعدة فليد من السدبة
و الايرادات علما احقر عبد الله البخاري محمود بن نعم الله
البخاري على الفوائد الصيائية الممودة بارج الجامي لمولى
الوحيد العلامة السامي مولانا نور الدين عبد الرحمن الكامي الح

The preface includes a dedication to Sulṭān Zahiraddīn Muḥammad Bābar (A.H. 909-937 = A.D. 1503-1530)

For other copies see Waliaddīn, No 2021, and Nūr 'Uṣmānīyah, Nos 3532, 3

Written in elegant Arabian Naskh, within red ruled borders
Not dated, probably 17th century

No. 2068.

foll 155, lines 17, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4\frac{1}{2}$.

الحاشية على الفوائد الصائفة

AL-ḤĀSHIYA'I'U 'ALA'L-FAWĀ'ID
AD-DIYĀ'ĪYAH.

A gloss on *Al-Fawā'id ad-Diyā'īyah* of Jāmī (see No 2053 above), by Muḥammad 'Iṣmatallāh bin Mahmūd محمد بن محمد السمات الله بن محمود. Two scholars named 'Iṣmatallāh are known. The one, Muḥammad 'Iṣmatallāh bin Mahmūd Ni'matallāh al-Bukhārī, whose commentary upon *Risālat at-Tasarrufāt* of Az-Zamakhsharī, composed in A.H. 945

لما رأيت في حاشية الفاضل المعروف ، المشهور بالمولوية في البلدة المشهورة
 السمرفند المسمى بمولانا عصفه ، الله كلمات توجيهها العاقل المذكور
 على الشارح المعروف ، المشهور بمولانا جامي قدس سره فخطر
 على خاطري كلمات اخرى على كلماته فاردت ان اكتب ، واهم مع اوراها مما
 تعرف به خاطري قوله الحمد لله الحمد في اللغة هو الثناء الحمد *

No other copy of the work is known.

Written in Nasta'liq

Not dated , probably 18th century.

No. 2070.

fol 425 , lines 18 , size $10 \times 7\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{4}$

الحاشية على العوائد الصيائية

AL-HÂSHIYA'I'U 'ALÂ'L-FAWÂ'ID AD-DIYÂ'ÎYAH.

A gloss on *Al-Fawâ'id ad-Diyâ'îyah* of Jâmî, by Mullâ Jamâl-addîn bin Naşîraddîn بن نصير الدين ملا جمال الدين bin Naşîraddîn, an Indian scholar, who flourished in the earlier part of the 11th century of the Hīrah

Beginning

الحمد لله المرفوع شأنه المصنوع نزهاته المجزور سلطانه
 .. . و قد كان تاريخ العراق . . الف . سنة وتسعة عشر
 اله *

The work was composed, as stated by the author in the preface, in A H 1019=A D 1610

For other copies see Râmpûr, p 535, and Bûhâr, Lib. Cat , vol. II, No 388

The work has been lithographed at Lucknow, A H 1295

Written in fair Nasta'liq.

c Dated A H 1263=A D 1847

The title-page contains the inscription لسان المطالع معهود الدولة dated A H 1272 For a similar inscription see No 1996 above.

No 2071

fol 196 lines 17 size $7\frac{1}{2} \times 4\frac{1}{2}$ $6 \times 3\frac{1}{2}$

الحاشية على العوائد الصائفة

AL-HÂSHIYATU 'ALA'L-FAWÂ'ID
AD-DIYÂ'ÎYAH

The unique copy of a gloss on *Al Fawa'id ad-Diya'iyah* of Jami (see No 2053 above) by Muhammad Sharif bin Muhammad al Husaini al Alawi محمد سرف بن محمد الحسيني العلوي

Beginning —

الحمد لله الذي جعل كلمته العليا كانه
 المتجاح الى عباده ربه العلي محمد سرف بن مولانا محمد
 الحسيني العلوي لما بسوب بمطالعه شرح شريف
 لمخدومي دور العلم و الدرس عدد الرحمن الكاشي اردب
 ان ا ما اطلع عليه من الكتاب الدفعة الم *

The date of the author's death is not known. The latest authority quoted is Mullā Ismaddīn al Isfaraīnī who died in A H 944 = A D 1537 see No 2073 below. The fact that he uses the phrase رحمه الله for Ismaddīn suggests that our author flourished in the 11th century A H.

• No other copy of the work is known.

Written in Indian Nasta'liq. The quotations from the text of *Al Fawa'id ad-Diya'iyah* are introduced by the word قوله in red. Foll 151^b and 180 contain large gaps against which are noted the words صم الباص. A few folios are wanting at the end.

Not dated probably 18th century

No. 2072.

foll 114, lines not uniform, size $8\frac{3}{4} \times 6\frac{1}{4}$, $6\frac{1}{4} \times 4$

الآلى الصادية فى سلك ، معانى العاظ الكافية

AL-LA'ÂLÎ AS-SÂFÎYAH FÎ SILKI
MA'ÂNÎ ALFÂZ AL-KÂFÎYAH.

A commentary on the *Kâfîyah* of Ibn al-Hâjib (No 2041 above), by 'Abdallâh bin Yahyâ bin Muhammad an-Nâzuî بن يحيى بن محمد الناطرى, who composed the present work, as stated in the colophon quoted below, in A H 896=A D 1490

Beginning

الكلمة المراد بها المستعملة فى اصطلاح المحقق فادها قد يطابق على

مما كالكلام السم *

No other copy of the work is known

The colophon reads thus

تم ، الفوائد المعيدة الجامعة لمعانى الكافية المعيدة بمن الله و توفيقه
قال السارح رحمه الله واقع الغراع من حمعه آخر دمار السد ، من العسر
الاولى من شعر جمادى الآخرة احد شهور سنة ٨٩٦ ، وتسعين و ثمان مائة
نقل ذلك حمدا من خطه وهى نسخة التصديق ، للمشرح المذكور واقع
الغراع ، من نقل هذا الشرح المعيد العيد للطلال ، وهى ، الصحن من
يوم ابدى المزارك ، لعله نامن وعشرون حلا ، فى شهر رجب ، الاصل ، (sic)
من شهر سنة ١١٣٥ هـ مائة و ثلاثين و مائة و اله ، سنة من الهجرة النبوية
على يد مالكا العبير الى كرم الله تعالى محمد بن عبد الهادى
بن صالح بن عبد الله *

Written in fair Arabian Naskh, with some marginal notes The commentary includes the whole text written in red.

• Dated A H 1135=A D 1722

Scribe محمد بن عبد الهادى بن صالح

The title-page contains notes by several former owners of the MS.

No 2073

foll 277 lines 33 size $9\frac{1}{2} \times 6\frac{1}{2}$ 7×4

شرح الكافية

SHARH AL-KÂFIYAH

A commentary on the *Kafīyah* of Ibn al Hajib (see No 2041 above) by Isamaddin Ibrahim bin Muhammad bin Arabshah al Isfarni عماد الدين ابراهيم بن محمد بن عرساء الاسفرائني (d A H 944 = A D 1537 see Lib Cat vol 2, No 982)

Beginning —

الحمد لله على ما اتمى كى عصامنا لا طامنا اليه *

For other copies see Aṣa Ṣufīyah Nos 4507 8 Hamīdiyyah No 1310 Wāḥiddīn No 2972 Rampur p 544

The work has been printed in Constantinople A H 1206

Written in fair Persian Nasta'liq with an illuminated frontispiece

Dated the 26th year of the reign of Aurangzib = A D 1694

No 2074

foll 164 lines 31 size $10\frac{1}{2} \times 7\frac{1}{2}$ $8\frac{1}{2} \times 5\frac{1}{2}$

المعجم الناقب على كافي ابن الحاجب

AN-NAJM AS-SÂQIB 'ALÂ KÂFIYATI
IBN AL-HÂJIB

The unique copy of a commentary on the *Kafīyah* of Ibn al Hajib (see No 2041 above) by Salah bin Ali bin al Hasan bin Muhammad bin Abi l Qasim al Hadawi صلاح بن علي بن الحسن بن محمد بن أبي القاسم الهادوي

Beginning —

الحمد لله على امامه اللسان كما احمده على الهداه و الاحسان

و بعد فانه قد رأى على جماعة من الاحواص كافي ابن الحاجب و كل

منهم من اكثره من السروج المسمى بالفرود الصافية و العقود الصافية

لوالدها الشيخ العلامة و المحد المسمى طود العام و معبد النعمى و العلم

الجمال الى جمال الدين سليل الائمة الهادين بن الحسن بن محمد بن
 ابي القاسم العادوي وهو احل السروح فدرا و اشهرها ذكرها كذا
 التقط لهم بعض فوائد المتدايرة و احتصر لهم من فوائد المتكاثرة وسألوني
 تيسير ذلك ، لـحل الاحتمار و توسطه بن الاوائل و الاكدار فاجبتهم سائلا
 متسرعاً الى الملك الحليل و سميته بالنظم الثاني ، على كفاية
 ابن الكاشي ، الهـ *

The author tells us in the preface, passages from which have been quoted above, that in the course of his lectures on the *Kâfiyah* of Ibn al-Hâjib he dictated notes from *Al-Burûd ad-Dâfiyah Wa'l-Uqûd as-Sâfiyah*, an extensive commentary on the same work by his father, Jamâladdîn bin al-Hasan al-Hâdawî. Subsequently, at the request of his pupils, our author arranged these notes in the present book-form.

The commentary includes quotations from the text of the *Kâfiyah*, introduced by the word **قوله** in red.

No other copy of the work is known.

Written in fair Naskh, within red ruled borders. The headings are in red.

Dated A H 1059 = A D. 1649

No. 2075.

fol 150, lines 21, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{4} \times 4$.

شرح الكافية

SHARH AL-KÂFIYAH.

A commentary on the *Kâfiyah* of Ibn al-Hâjib (see No 2041 above), by 'Izzaddîn Muhammad bin 'Izzaddîn bin Salâh bin al-Hasan bin Amîr al-Mu'minîn بن صلاح بن الحسن بن امير المؤمنين.

Beginning

اعلم، ان لفظ المصولة حقيقان لعوبه و اصلها الحدة الهـ *

The author, who belonged to the noble family of the Zaidî Imâms of San'â, was appointed by Ja'far Pâshâ to the office of

Mufti in Šan'a. He wrote besides the present work a commentary on his own treatise entitled *Al Badr as Šārī* a commentary on the *Takmilat al Ahkām* of Imam al Mahdī and a treatise entitled *Manhaj al Inṣāf Fī n Naḥī An Sabb aṣ Ṣahabah*. He died at Šan'a A H 1030 = A D 1640. See *Tabaq al Halwa* fol 6^b and Brock vol II p 407.

For other copies see India Office No 936 Berlin, No 6588 Aṣafiyah p 1650.

The colophon reads thus —

بسم الحاشية المذاكرة الداعية إلى شأ الله تعالى و مصلحتها مولانا
و سندنا السند العلامة عر الدين محمد بن عر الدين المقبى بن
صلاح بن الحسن بن أمير المومنين و شى بخط مالكها العنبر
محمد بن الصالح الصغرى و كل بامامها لله الواحد سابع
السهر المنزك شهر جمادى الاولى سنة اربع و مائتين و الف سنة *

Written in thick Arabian Naskh within red and blue ruled borders. The text of the *Kafīyah* is written in red.

Dated A H 1084 = A D 1673

Scribe محمد بن الصالح الصغرى

No 2076

fol 153 lines 20 size 8½ × 6 6½ × 3½

The Same

Another copy of the same work beginning as the above.

Written in fair Arabian Naskh. The text of the *Kafīyah* is written in red.

Dated A H 1190 = A D 1776

Scribe عبد الله بن يحيى بن محمد

Fly leaves at the beginning and end contain quotations from various poems.

No. 2077.

foll 131, lines 15, size $8\frac{1}{2} \times 5\frac{1}{2}$, 7×4

اعراب الكافية

I'RÂB AL-KÂFÎYAH.

A grammatical analysis of the *Kâfîyah* of Ibn al-Hâjib (see No 2041 above), by an unknown author

Beginning

الحمد لله رب العالمين و الصلوة والسلام على خير خلقه محمد وآله
 مع من الطاهرين الكلمة متداوة و اللام فيها لتعريفه ، الجديس لى
 لتعين الماهية الم *

The work has been described in Berlin, No. 6589, where it is stated that the author lived before A H 1022=A D 1613. Another copy has been noticed in Gotha, No 261. See also India Office, No 939

Written in Indian Naskh

Not dated, probably 19th century.

Two fly-leaves at the end contain copies of two letters addressed by a certain Muhammad Darwîsh bin Muṣṭafâ Ramlî from Mecca to two of his friends, viz Mawlawî Nî'matallâh and Mawlawî Sayyid Rıyâd 'Alî

No. 2078.

foll 83, lines 9, size $6\frac{1}{2} \times 10$, $7 \times 3\frac{1}{2}$

الاشافه

ASH-SHÂFÎYAH.

A treatise on etymology, by Abû 'Amr 'Uṣmân bin al-Hâjib, (d A H 646=A D 1248, see Lib Cat, vol. xix, part 1, No 1541).

Beginning

الحمد لله وسلام على عباده الذين اصطفى و بعد فقد سألتى من
 لا يسعنى مخالفته ان الحق بمقدمتى فى الاعراب معدمة فى التصريف
 على نسخها و مقدمه فى الخط فالتة ألع *

This treatise like its sister work *Al Kafīyah* (see No 2041 above) has also been the subject of many commentaries

For other copies see Br Mus Suppl Nos 903-4 Berlin
No 6600 Cairo vol iv p 6 Rampur p 522

The work has been frequently printed and lithographed For
printed editions see Brock vol i p 305 and Iktifa al Qunu
p 306

Written in Indian Nasta liq

Dated A H 1038 = A D 1628

No 2079

fol 27 lines 17 size 9×6 7×1

The Same

Another copy of the same work

Beginning —

الحمد لله رب العالمين و الصلوة على سيدنا محمد حاتم النبیین
و علی آله واصحابه اجمعین و بعد بعد سألنی من لا یستغنی عن معالفة الهم *

Written in Indian Nasta liq

Not dated probably 19th century

A fly leaf at the end contains a poem on the irregular forms
of the feminine gender beginning as follows —

اسماء بانث نعبر علامه هانا فی می عزیم صریان

No 2080

fol 127 lines 7 size 11×6 6½×3

(Two separate works bound together)

fol 1-110

I

The Same

Another copy of the same work beginning like No 2079 above

Written in Indian Naskh with copious marginal notes

Dated A H 1093 = A D 1681

Scribe سید معروف ولد سید حبان

vol xx

H

foll. 111-127

II

الرسالة في النحو

ARRISÂLAH FI'N-NAHW.

A fragment of an anonymous grammatical treatise with a running commentary

Beginning

الوقفه قطع الكلمة اسما كان او فعلا عما بعدها الخ *

The headings contained in the present fragment are as follows —

Fol 115^a هذا هو المقصور والواحد

Fol 116^b هذا هو في الزيادة

The text is overlined to distinguish it from the commentary

Closely written in small Nasta'liq

Not dated, probably 18th century

No. 2081.

foll 310, lines 19 size $10\frac{1}{4} \times 6\frac{1}{4}$, 6×3

شرح الشافعية

SHARH ASH-SHÂFIYAH.

A commentary on *Ash-Shâfiyah* of Ibn al-Hâjib (see No 2078 above), by Radiaddîn Muhammad bin al-Hasan al-Astarâbâdî (ص) (d A H 688 = A D 1289, see No 2045 above)

Beginning

اما بعد حمد الله تعالى . . . بعد عرمة علي ان اشرح مقدمة

ان العاقل . رحمه الله في التصريح . والخط واسط الكلام في شرحها

كما في شرح احتها بعض السط الخ *

The following colophon of the present copy, where it is stated that the work was composed in A H 688 = A D 1289, offers further proof of the fact noted in No 2045 above, that the author died in A H 688 = A D 1289 and not in A H 686 = A D 1287, as has been generally assumed

وفى الله الامام هـ فى بيع الاول سنة ثمان و ثمانين و ستمائة
 و قد وفى الله م كتابه يوم الثلاثاء و فى العصر الحادى عشر من
 شهر المحرم سنة الف ا ب ع سدى من هجرة النبى على يد العدد
 الضعيف هـ الله بن عبد العلى الاسرى *

For other copies see Br Mus Suppl No 900 India Office
 Nos 9023 Berlin No 6601 Iscr No 109 and Cairo vol iv
 p 9

The work has been lithographed at Lucknow A H 1262

A note at the end states that the present copy has been transcribed
 from one which was copied and corrected by Pir Ahmad bin al
 Hasan al Qummi in A H 810 = A D 1436 and A H 841 = A D 1437
 respectively

Written in fair Naskh with marginal notes

Dated A H 1064 = A D 1653

Scribe الله بن عبد النبى الاغوى

The title page contains the inscription لسان السلطان محمود الدولة
 dated 1277 For a similar inscription
 see No 1996 above

No 2082

fol 102 lines 27 size 9½ x 6 7½ x 5

شرح الشافعية

SHARH ASH-SHAFIYAH

A commentary on *Ash-Shafi'iyah* of Ibn al Hajib (see No 2078
 above) by Fakhraddin Ahmad bin al Hasan bin Yusuf bin Ibrahim
 al Jarabardi شجر الدين احمد بن الحسن بن يوسف بن ابراهيم الجرابردى

Beginning —

ربنا اذع علينا صراحتك اذما منا بحمدك يا من بده الحبر
 و الحرد اما بعد فعول المولى ا هـ احمد بن الحسن
 الجرابردى لما كان كتاب التصريف الذى صنفه الفاضل ا هـ بن الخ *

The author Al Jarabardi who belonged to the Shafi'i sect was
 regarded as the greatest man of letters of his day at Tabriz Ho

wrote several works, the most instructive of which, as remarked by As-Subkî, is a commentary on *Al-Kashshâf* of Az-Zamakhsharî (*d* A H 538=A D 1143) He died at Tabriz in Ramadân, A H 746=A D. 1345 For accounts of his life see *Dustûi al-I'lâm*, fol 92^b, *Mir'ât al-Janân*, fol 458^b, *Bugyat al-Wu'ât*, fol 101^a, *Tabaqât* by Ibn Qâdî *Shuhbah*, fol 134^a, *Tabaqât* by Ibn al-Mulaqqin, fol 142^a, *Tabaqât* by Al-Isnawî, fol 69^b, *Tabaqât al-Kubrâ* by As-Subkî, vol. vi, fol 291^a, and *Block*, vol ii, p 193

For other copies see Berlin, No 6605, Br Mus Suppl, No 956, India Office, No 949, Wien, No 182, Cairo, vol iv, p 8, vol vii, p 648, Râmpûr, p 524.

The work has been printed in Calcutta, A.H 1262 It has also been lithographed several times, viz, in Teheran, A H 1271, in Delhi, A H 1287, in Lucknow, A H 1262, and in Lahore, A H 1304

Written in elegant Naskhî Foll 1-18 contain marginal notes
Not dated, probably 16th century.

No. 2083.

fol 166, lines 25, size $8\frac{3}{4} \times 5\frac{1}{4}$, $5 \times 3\frac{1}{4}$.

The Same

Another copy of the same work, beginning as usual

Written in Nasta'liq The text is distinguished from the commentary by the word *al-jawab* in red

Dated A H 1016=A D 1607

No. 2084.

fol 208, lines 23, size $11\frac{1}{4} \times 6\frac{1}{2}$, $7\frac{1}{4} \times 2\frac{3}{4}$.

The Same

Another copy of the same work, beginning as the above

Written in beautiful Naskh, with marginal notes The quotations from the text are in thicker script

Dated A H 1032=A D 1622

According to a note at the end, the copy was collated with its original in A H 1032=A D 1622

No 2085

fol 246 lines 17 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same work beginning as usual

Written in fair Nasta'liq The last few folios are damp stained

Not dated probably 18th century

No 2086

fol 125 lines 22 size 9×7 7×5

The Same

Another copy of the same work

This copy does not contain the commentators preface It begins thus —

الحمد لله وسلام على عباده الذين اصطفى وبعد بعد سألني من
لا في مخالفة ان الحق بهدمني في الاعراب معدمة في التصريف
وعلى بحرهما معدمة في الخط فاحدث سائلا منصرا ان يدع بها كما دعي
ناحدا والله الموفق الحمد هو الداء على الحمل من دعه ا عذرها الم *

Written in rough Nasta'liq

Not dated probably 19th century

No 2087

fol 133 lines 21 size $9\frac{1}{2} \times 6$ $6\frac{1}{2} \times 3\frac{1}{2}$

شرح السادة

SHARH ASH-SHĀFIYAH

A commentary on *Ash Shāfiyah* of Ibn al Hajib (see No 2078 above) by al Hasan bin Muhammad bin al Husain an Naisapuri commonly called An Nizām al Araj الحسن بن محمد بن الحسين بن محمد بن الحسين who flourished in the 8th century of the Hijrah see Lib Cat vol xviii part ii No 1406

Beginning

أحمدك ، اللهم على أن وفقتني لصرو ، ريعان السحاب في امتدائ العلوم
والآداب الح *

The author tells us in the preface that he wrote this commentary at the request of his friends

For other copies see Berlin, Nos. 6602-3, and Râmpûr, p 524

Written in Magribî Naskh, the text being in larger Magribî Naskh.

Not dated, probably 16th century

No. 2088.

fol. 266, lines 21, size 8×6, 6×3½

الماعل الصامه في تصحيح معاني النامه

AL-MANÂHIL AS-SÂFIYAH FÎ 'I'AHQÎQ MA'ÂNI'SH-SHÂFÎYAH.

A commentary on *Ash-Shâfiyah* (see No 2078 above), by Lutfallâh bin Muḥammad al-Giyâṣ bin ash-Shujâ' bin al-Kamâl bin Dâ'ûd az-Zafîrî ، الله بن محمد العياث بن الشجاع بن الكمال بن داود الظفري

Beginning

أعلم انما قد حرب عادة كثر من العلماء اذا ألغوا كتابا في من من ومن
العلم ان يقدموا على السروع فيه معدمه تعين الطالب ، و يكون بها على
مصلحة في السروع فيه الح *

The author, Lutfallâh, who belonged to the Zaidî sect, was an eminent scholar and prolific writer. He composed, besides the present work, a commentary on Ibn al-Hâjib's *Al-Kâfiyah* (No 2041 above); a very useful gloss on the *Mukhtasar al-Ma'ânî* of At-Taftâzânî (No 2173 below), entitled *Al-Wishâh 'Alâ 'Arûs al-Afrâh*, a commentary on *Al-Fusûl al-Lû'lû'iyah*, a work on the bases of Zaidî jurisprudence by Sârimaddîn Ibn al-Wazîr (d. A. H. 914 = A. D. 1508), and several treatises on the law of inheritance, medicine, astrology, etc. He died at Zafîr (a town in Yemen) in A. H. 1035 = A. D. 1625. See *Khulâsat al-Asar*, vol. III, p. 303

For other copies see India Office, No 954, and Cairo, vol. IV, p. 19. See also Brock, vol. I, p. 305

Written in Arahian Naskh with copious marginal notes The
text of *Ash Shafīyah* is written in red
Not dated probably 18th century

No 2089

fol 251 lines 15 size $10 \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4$

صاء الكلام

DIYÂ' AL-KALÂM

The unique copy of a commentary on *At Tasrif* a treatise on inflection by Abdalwāhhah bin Ibrahim az Zanjani who flourished in the middle of the 7th century of the Hijrah see Bugyat al Wu at fol 254^a

By Naṣrallah bin Muhammad Baqir Shirazi نصر الله بن محمد باقر شیرازی a scholar of the 13th century of the Hijrah

The full title of the work as given in the preface is as follows —

صاء الكلام في شرح التصريف على معاني المعاني *

Beginning —

الحمد لله الذي سلم دانه عن الدواص و الاعتلال و تعذر هو
عن البديل و الانفعال و الصلوة على من نطق بالآوامر و الدواهي لعادر
المعالي بعد فذل العبد الى الله العلي اس محمد باقر
نصر الله السمرقي *

In the preface the author describes the present work as his first composition written in his early youth. He dedicates it to an Amir whom he describes as a great patron of holy and learned men. In the present copy a short space has been left blank for the insertion of the name of the Amir.

The commentary is preceded by a *Muqaddimah* (Introduction) divided into two *Maqasid* as follows —

- I Foll 3^b-6^b المقصد الاول في ذكر معارج الحروف ومعانيها
II Foll 7 7^b المقصد الثاني في بعض اصطلاحات المعاني وادولوبها
كما تعرفهم عن ارباب الصناعات *

The work was completed as stated by the author at the end in
A H 1263 = A D 1847

The present copy, dated A.H. 1265=A.D. 1849, was made at the author's instance, as stated in the following colophon.—

و فرغ من كتابته متممًا لامر من نفعه الذي يدل امره على الوجوب
العالم المحقق والغافل المدقق وحدد عصره وفرد دهره وسلمان زمانه
و انودر دورانه في يوم الجمعة من شهر الحرام في سنة خمس
و ستين و مائتين بعد الاله من الهجرة النبوية *

No other copy of the work is known

At-Tasrîf of Az-Zanjânî was published by Raymundus, Rome, 1610. Since then it has been frequently printed in Constantinople, Cairo and Lahore

Written in fair Indian Naskh, within gold and coloured ruled borders, with an illuminated 'Unwân The commentary includes the whole text, but in small portions, written in red

No. 2090.

fol. 136, lines 21, size $10\frac{1}{2} \times 7\frac{1}{2}$, $7\frac{1}{4} \times 5$

المعزى فى النحو

AL-MUQARRAB FI'N-NAHW.

A rare work on grammar

Author Abu'l-Hasan 'Alî bin Mû'mîn bin Muhammad bin 'Alî, better known as Ibn 'Ufûr al-Ishbîlî al-Hadramî an-Nahwî ابو الحسن علي بن مؤمن بن محمد بن علي الشبلي الهذلي المصري a grammarian of considerable repute He was born in A.H. 597=A.D. 1200. He wrote, besides the present work, a treatise on inflection entitled *At-Tamattu' Fi't-Tasrîf*, an abridgment of *Al-Muhtasib*, a grammatical work of Ibn Bâbshâd (d. A.H. 469=A.D. 1076), three commentaries on *Al-Jumal*, a grammatical work of 'Abd alqâhir al-Jurjânî (d. A.H. 474=A.D. 1081), and a commentary on *Al-Aghâr as-Siftah* (see Hâj Khal, vol 1, p 321) He died in A.H. 669=A.D. 1270 See Bugyat al-Wu'ât, fol. 287^b, and Dustûr al-I'lâm, fol. 97^a

Beginning —

قال الامام الارجد العلامة ابو الحسن ابن عصفور رحمه الله الع
 الذي تم تسليح ناصل من اسمه كلام ولم يستفتح باحمل صنعه مرام
 الحج *

After dwelling on the importance of a knowledge of grammar the author states in the preface that numerous grammatical works had been written but that they were either too concise or too extensive. He states further that at the request of his patron Amīr Ahū Zakariya bin Ahī Muhammad bin Ahī Hafṣ he wrote the present work holding a middle course between the extremes of conciseness and prolixity. He dedicates the work to the said Amīr

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Fol 29 ^a	باب المصروف
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Fol. 64 ^a	باب ذكر نواصب الافعال
Fol. 66 ^b	باب ذكر حوارم الفعل المصارع
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Fol 71 ^b	باب البناء
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Fol 75 ^b	باب استياد الفعل الى مؤنث
Fol 76 ^a	باب العدد
Fol 79 ^a	باب اسم المفاعلة المستق من العدد

- Fol 79^b باب الادغام من كلمين
- Fol 85^b باب الدعاء الساكنين من كلمين
- Fol 86 باب حكيمة الهمزة اذا كانت اول كلمة و قبلها ساكن
- Fol 86^b باب الوقف
- Fol 91 باب الهمزة التي تكون آخر الكلمة اذا [Sic] مع همزة من كلمة اخرى *
- Fol 91^b باب همزة الوصل
- Fol 92 باب النبتة و جمع السلامة
- Fol 95 باب النصب
- Fol 99^b باب البناء الاحقة الاسم للناصب
- Fol 100 باب نونى التوكيد السددة و الحقة
- Fol 103^a ذكر النوع الاول من التصريف باب التصغير
- Fol 109 باب جمع الاء نون
- Fol 116^a باب المصار
- Fol 117^b باب استيفاء اسماء الرمان و المكان و المصادر و الالات التي يعالج بها الفعل *
- Fol 118^b باب المحدود و المصروف
- Fol 119 باب اسماء الفاعلين و المفعولين و ما حرق محترقا من الصفات المتطردة في بابها *
- Fol 119^b باب تدليس الحروف الرواد و الأدلة التي يتوصل بها الى معرفة رايها *
- Fol 121^b ذكر النوع الثاني من التصريف باب الادغام في الكلمة الواحدة *
- Fol 124 باب حروف البدل
- Fol 131 باب القلب و الحذف و النقل
- Fol 134 باب ما قلب على غير قياس
- Fol 134^b باب الحذف على غير قياس
- Fol 135 باب الصرا

For other copies see Cairo vol iv p 113 and Yen No 1107
For commentaries see Haj Khal vol vi p 89

Written in fair Arabian Naskh, the headings being in red

Dated A H 752=A D 1351

Scribe حسن بن سليمان العامري

According to a note at the end, the MS was collated with two copies of the work.

No. 2091.

fol 18, lines 17 size 8×5½, 5½×3½

شرح لامية الافعال

SHARḤ LÂMIYA'I' AL-AF'ÂL.

A commentary on *Lâmiyah*, a versified treatise on the orthography and conjugation of verbs, each verse ending in J, of Ibn Mâlik (d. A H 672=A D 1273, see No 2092 below) By Badraddin Abû 'Abdallâh Muhammad bin Muhammad bin 'Abdallâh bin Mâlik at-Tâ'i al-Jayyânî بدر الدين ابو عبد الله محمد بن محمد بن عبد الله بن مالك الطائي الشيباني, the son of the author of the text Suyûṭi in *Bugyat al-Wu'ât*, fol 71^b, on the authority of As-Safadi, describes him as a man of great talent and vast learning, deeply versed in grammar, rhetoric, logic and jurisprudence For a time he settled at Ba'labakk where a large number of pupils thronged round him from far and near to take lessons in various subjects After the death of his father he proceeded to Damascus, where he succeeded him as the Shaykh of At-Turbat al-'Âdiliyah and the principal of the Madrasah attached to the great mosque of Damascus He died at Damascus on Sunday, the 8th Muharram, A H 686=A D 1287, leaving behind him several instructive works on grammar, rhetoric, prosody and logic. For further particulars of his life and works see *Dustûr al-I'fâm*, fol 133^b, *Bugyat al-Wu'ât*, fol 71^b, *Mir'ât al-Janân*, fol 481^a, *Tabaqât* by As-Subkî, vol vi, fol 155^a, *Tabaqât* by Ibn al-Mulaqqin, fol 129^a, *Tabaqât* by Ibn Qâdî Shuhbah, fol 106^b, *Tabaqât* by Al-Isnawî, fol 224^a, *Brock*, vol i, p 300, *Hâj Khal*, vol v, p 290

Beginning

• قال الشيخ الامام العلامة بدر الدين محمد بن الشيخ الامام العلامة

جمال الدين ابى عبد الله محمد بن عبد الله بن مالك انعم الله عليه

و علينا بما انعم به على عباده الصالحين هذه اوراق تـمـلـ على شرح

بسم الله والذى رحمه الله فى اسمه الاعمال و ما يصل بها و على ذكر
ما يحتاج اليه من الامثلة و انصاح ما اتم و يفسر العرب اليه *

The first line of the *Lamiyah* reads thus —

الحمد لله لا اعنى به دلا حمدا يطلع من صوته الاملا

The principal headings contained in the work are as follows —

Fol 1^a باب اسم الفعل المجرد و بشارته

Fol 5^b باب اسم الفعل المردده

Fol 9^a باب اسم اسماء الفاعلين و المفعولين

Fol 10^b باب اسم المصار

Fol 15^a باب المفعول و المفعول و معانيهما

For other copies see Berlin No 6661 Paris No 4119 Lacur
No 139 Alger No 14 Cairo vol ii p 7

The work has been printed at Leipzig 1866

Written in fair Arabian Naskh The text of the *Lamiyah* is
written in red

Not dated probably 17th century

Scribe يحيى بن محمد د

No 2092

fol 10 lines 13 size 9½ × 6 7 × 3½

الالف

AL-ALFIYAH

A well known metrical treatise on grammar also known as Al
Khulasah by Jamaluddin Abu Abdallah Muhammad bin Abdallah
bin Malik at Ta al Jayyuni ash Shafi : محمد بن عبد الله محمد بن عبد الله
بن مالك الطائي الحنابى السافى (d. A. H. 672 = A. D. 1273) See
Lib Cat vol v part 1 No 151

Beginning —

و قال محمد هو ابن مالك احمد بن عبد الله حذر مالك

For other copies see Br Mus Suppl Nos 958 2 India Office
No 958 Aya Sufiyah Nos 1446 7 Hamidiyah No 1273 Hur

Lailâ, No 398, Waliaddîn, No 2900, Cairo, vol iv, p 50, Râmpûr, p 530 See also Hâj Khal, vol i, p 407, and Brock, vol i, p 298

The work has been frequently printed For printed editions see Iktifâ' al-Qunû', p 302

Written in fair Naskh, with vowel-points

Not dated, probably 18th century

Muhammad Sa'id, a scholar of Patna, who flourished in the 13th century A H (see Lib Cat, vol iii, No 448) in the following note on the title-page says that the present copy was transcribed by his father, and that he gave the copy as a gift to Hâfiz Nadru'r-rahmân, grandson of the said Muhammad Sa'id

این نسخه متذکره العیہ ابن مالک ... را که نوشته صاحب مرآت
والد مرحوم اسد ... در حوزہ دار حافظ سعد بدر الرحمن سلمہ المغان را
ہدہ کردم الحج *

No. 2093.

fol 197, lines 73, size $8\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3$

شرح الالفیہ

SHARH AL-ALFĪYAH.

A commentary on *Al-Alfiyah* of Ibn Mâlik (see No 2092 above), by Badraddîn Abû Abdallâh Muhammad bin Muhammad bin 'Abdallâh bin Mâlik at-Tâ'i al-Jayyînî بدر الدین ابو عبد الله محمد بن محمد بن عبد الله بن مالك الطائي الحياتي (d A H 686 = A D 1287, see No 2091 above)

Beginning —

قال الشيخ الإمام العالم ... اما بعد حمد الله سبحانه
تعالى وماله من المحامد على ما اسع من نعمه النوادي والعوائد الحج *

The quotations from the text are marked with ص, and the commentary with ش

For other copies see Berlin, No 6635, Munchen, No 721
Wien, No 180, Br. Mus, No 509, India Office, No 959, Ayâ
Sûfiyah, No 4180, Waliaddîn, Nos 2945, 3025, Hamidiyah, No
1294, Yenî, No 1065, Râmpûr, p 539, Âsafiyah, p 1648.

Written in Arabian Naskh

Foll 82-88 92 and 93 which should come in their proper order, have been wrongly placed in binding after foll 96 129 and 130 respectively

Dated Haidrabad A H 1090=A D 1679

Scribe هاشم بن حسن بن حسن بن عيسى بن علي البغزالي

The title page contains a seal and note bearing the name of a certain Muhammad Ali of Calcutta dated A H 1219=A D 1804

No 2094

foll 115 lines 21 size 11½ x 8 9½ x 5½

الدرر السنية على شرح الالفة

AD-DURAR AS-SANIYAH 'ALĀ SHARH AL-ALFIYAH

A gloss on the preceding work by Zamaddin Abu Yahya Zakariya bin Muhammad bin Ahmad bin Zakariya al Anṣari ريس الدين
(d A H 926=A D 1519) ابن يحيى زكريا بن محمد بن احمد بن زكريا الانصاري
see Lab Cat vol xii No 921)

Beginning —

و بحمد الله على سدونا محمد و اله و صحبه و سلم قال سدونا و مولانا
الحمد لله الذي مكننا علم اللسان و عمرنا بما من به من نعم
و احسان الصلوة و السلام على اسرف العلق سدونا محمد سيد و المصنفين
و على اله و صحبه و صلوة و سلاما على كل وقت و اوان و بعد فودة حاشته
رسمها على شرح الخلاصة نظم العلامة ابى عبد الله محمد جمال الدين
بن مالك الطائي لانه العلامة السمع بدر الدين محمد بن اله *

For other copies see Berlin No 6635 Wāḥidīn No 2916
and Rampur p 533

Written in Nasta liq

Dated the 22nd Ramadan A H 1249=A D 1833

*The title page contains the seal and signature of a certain Muzaffar Husain dated 1869

No. 2095.

fol 226. lines 27, size $8\frac{1}{2} \times 5\frac{1}{2}$, 7×4 .

النسريج بمسمون النوع

A'I'-I'ASRÎḤ BI MADMÛN A'I'-I'AWDÎḤ.

A gloss on the commentary on the *Alfiyah* of Ibn Mâlik (No 2092 above), entitled *Tawdih al-Masâlik* of Ibn Hishâm (d. A.H. 762=A.D. 1360). For a copy of the same see Berlin, No 6639. It is complete in two parts bound in one volume.

By Zaimaddin Khâlid bin 'Abdallâh bin Abî Bakr bin Muhammad bin Ahmad al-Jarjâwî al-Azhari ash-Shâfi'i, commonly called Al-Waqqâd ريس الدين خالد بن عبد الله بن أبي بكر بن محمد بن أحمد الجرجاوي. He was born at Jarjah, in Egypt, A.H. 838=A.D. 1434, but was brought up and educated at Cairo. He was deeply versed in grammar, on which subject he produced several instructive works. He died at Birkat al-Hâjj on his way back from Mecca, A.H. 905=A.D. 1499. See Al-Qabas al-Hâwî, vol 1, fol 67^b, Dustûr al-I'lâm, fol 41^a, Brock, vol II, p. 27.

Beginning

الحمد لله الملم لتويدة حمدا مواليا لعمه مكافأ لمريدة
 وبعد فيقول العدد العذر الى مولاه العدى خالد بن عبد الله الازهرى
 عامله الله بانه الخفى واره على عوائد sic ان الشرح المصور
 بالتوضيح على الامة ابن مالك فى النحو الح *

The author states in the preface that Ibn Hishâm, the author of the commentary, encouraged him in a dream to write the present gloss.

The work was completed, as stated by the author at the end, on the 9th Du'l-Qa'dah, A.H. 896=A.D. 1490.

For other copies see Berlin, Nos 6651-2, Paris, Nos 4078-85, Gotha, No 102, Cairo, vol IV, p. 30, Kûprilîzâdah, No 1461, Ayâ Sûfiyah, No 4483, Nûr 'Uşmânîyah, No 4563, Waliaddîn, No 2951, Âsafiyah, p. 1640, Râmpûr, p. 531. See also Eñj Khal, vol I, p. 413, and Brock, vol I, p. 298.

The work has been frequently printed, viz, in Teheran, A.H. 1267, 1310, Bîlâq, A.H. 1294, and Cairo, A.H. 1305.

Written in fair Naskh

Dated the 2nd Rajab A H 1114 = A D 1702

Scribe فتح الله بن احمد بن محمد

In A H 1270 the MS was in the possession of Ahmad bin Muhammad Qihmari of Lucl now whose autograph note is found on the title page

No 2096

foli 341 lines 21 size $8\frac{1}{2} \times 6$ $6\frac{1}{2} \times 3\frac{1}{2}$

Another copy of the same work in two volumes

Vol I

From the beginning of the work up to the end of the chapter
on باب كيفية ابداء اسماء المفعولين

No 2097

foli 208 lines 20 size same as above

Vol II

Beginning with باب التعجب and breaking off abruptly, in the middle of باب الادعاء the last few folios are wanting

Both volumes are written in fair Arabian Naskh

Not dated probably 18th century

No 2098

foli 138 lines 21-25 size $7\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 4\frac{1}{2}$

شرح الالفة

SHARH AL-ALFIYAH

A very popular commentary on the *Al Alfīyah* of Ibn Mālik (see No 2092 above) by Bahā addīn Abdallāh bin Abdarraḥmān bin Abdallāh bin Muḥammad bin Muḥammad al Ḥashamī commonly called Ibn Aqīl بن محمد بن عبد الله بن عبد الرحمن بن محمد الهاشمي السبهراني

Beginning

الحمد لله رب العالمين و صلى الله على سيدنا محمد و آله و صحبه
 اجمعين الكلام المصطلح عليه المحويون عبارة عن اللفظ المهدد
 فائدة يحسن السكوب عليها *

The author, Ibn 'Aqîl, a grammarian of great talent and repute, was born, according to Ad-Dahabî, *Tabaqât al-Qurrâ'*, fol 187^a, in Cairo in A H 698=A D 1298, or, according to Ibn Hajar al-'Asqalânî, *Ad-Durar al-Kâminah*, vol 1, fol 257^b, at Aleppo in A H. 694=A D 1294. Whichever be the place and the year of his nativity, he settled down in Cairo, where he studied under several renowned scholars, including Jalâladdîn al-Qazwînî (*d* A H 739=A D 1338), Ibn Sâ'id al-Akfânî (*d* A H 749=A D 1348), 'Alî bin Ismâ'il al-Qûnawî (*d* A H 729=A D 1329), and Muḥammad Ibn as-Sâ'ig (*d* A H 725=A D 1325). He attached himself for about twelve years to Asîraddîn Abû Hayyân al-Andalusî (*d* A H 745=A D 1344), the foremost grammarian of Egypt in his time. After completing his education, he served as a professor in several Madrasahs at Cairo, and delivered lectures on the Qurân at the mosque of Tûlûn. In A H 739=A D 1338 he was appointed Qâdî of Husainiyah, but shortly afterwards he resigned the post of Qâdî on account of a discussion with Qâdî'l-Qudât Ibn Jamâ'ah (*d* A H 733=A D 1332), and devoted himself to teaching in the Madrasah Al-Khashshâbiyah. He wrote several useful and instructive works, and died at Cairo on the 23rd Rabî' I, A H 769=A D 1367. For further particulars of his life and works see Raf' al-Isr, fol 58^b, *Bugyat al-Wu'ât*, fol 223^b, *Tabaqât* by Ibn al-Mulaqqm, fol 143^b, *Husn al-Muhâdarah*, fol 136^a, *Ad-Durar al-Kâminah*, vol 1, fol 257^b, *Tabaqât* by Ibn Qâdî Shuhbah, fol 155^b, *Tabaqât* by Al-Isnawî, fol 171^a, *Dustûr al-I'lâm*, fol 97^b, *Tabaqât al-Qurrâ'* by Ad-Dahabî, fol 187^b, Brock, vol 11, p 88.

For other copies see India Office, No 960, Cairo, vol 1v, p 62, Hamîdiyah, No 1293, Yenî, No 1060, Râmpûr, p 540, and Âsafîyah, p 1648. See also Hâj Khal, vol 1, p 408, and Brock, vol 1, p 299.

The work was published by Dieterici, Leipzig, 1851, and was translated by him into German, Berlin, 1852. The text has been frequently printed in Cairo and Bairût.

Written in Arabian Naskh. The quotations from the text are marked with ص and the commentary with س.

Dated A H 1099 = A D 1687

Scribe ملا ونس بن بركاب

No 2099

fol 160 lines 29 size $8\frac{1}{2} \times 6\frac{1}{2}$ $6 \times 4\frac{1}{2}$

منهج السالك الى العبد ابن مالك

MANHAJ AS-SÂLIK ILÂ ALFÎYATI IBN MÂLIK

A commentary on the *Al Alfîyah* of Ibn Malik (see No 2092 above) by Nuraddîn Ahul Hasan Ali bin Muhammad al Ushmunî نور الدين ابو الحسن علي بن محمد الاسمونى He lived according to Haj Khal vol 1 p 411 in the latter part of the 9th century of the Hijrah

Beginning —

و اما بعد حمد الله على ما منح من اسلوب الدلائل

فهدا شرح دنع على العبد ابن مالك مهذب المعاهد اصح المسالك الخ *

The commentary includes the whole text written in red

For other copies see Munchen No 72 Paris No 4087 Alger No 92 Cairo vol iv p 114 Nur Ushmaniyah No 4552 Pampur p 514 See also Brock vol 1 p 299

Written in Arabian Naskh Fol 62 contains a large gap The first two pages are inserted by a later hand

Dated Tuesday the 8th Du l Qa dah A H 983 = A D 1575

The title page contains notes by several former owners about the purchase of the MS

No 2100

fol 170 lines 14 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

المصحة المرسدة

AL-BAHJAT AL-MARDÎYAH

A commentary on the *Al Alfîyah* of Ibn Malik (see No 2092) by Jalaladdin Ahdarrahman bin Ahî Bakr as Suyutî جلال الدين عبد الرحمن بن ابي بكر السبوطى (d A H 911 = A D 1500 see Lib Cat, vol v part 1 No 123)

Beginning

الحمد لله ، اللهم على نعمائك و آلائك اما بعد فهذا شرح
الطه ، مرخته بالعه ابن مالك مبدد المعاهد واصح المسالك ، يبين مراد
ناظمنا الح *

For other copies see Berlin, Nos 6653-4, Paris, No 4074, Escui, No 69, Br Mus, No 511, B1 Mus Suppl, No 965, India Office, No 962, Cairo, vol. 1v, p 27, Râmpûr, p 530 See also Hâj Khal, vol 1, p 409, and Brock, vol 1, p 299

The work has been frequently printed, viz, in Teheran, A H 1284, in Cairo, A H 1291 and 1310 It has been also lithographed at Lucknow, 1831

Written in Naskh, within gold and coloured ruled borders, with copious marginal notes

Dated A H 1256 = A D 1840

Scribe ابن ناصر الله (See No 2089)

A seal bearing the name of the scribe, Naṣrallâh, occurs at the end

Two fly-leaves at the end contain short extracts from various books on astrology.

No. 2101.

fol 69, lines 17, size $6 \times 4\frac{1}{2}$, $4 \times 2\frac{1}{4}$

The Same

A fragment of the same work, extending from the middle of the chapter on the verbal noun (باب افعال اسم العاقل) to the beginning of the chapter on the coalescing of consonants (باب الادغام)

Foll 61-69 should come at the beginning

The MS opens abruptly thus

و تفعل التفعّل و التفعّل الاستفعال فان كان معتلا وكما فعل الح *

Written in Arabian Naskh The quotations from the text are in red.

Dated A H 1185 = A D 1771

According to a note on fol 69^a, the MS was collated with a copy lead in the presence of the author

No 2102

fool 180 lines 26 size $11\frac{1}{4} \times 8$ $5\frac{1}{4} \times 4\frac{1}{4}$

دراند الغلاند فی مختصر شرح السواهد

FARÂ'ID AL-QALÂ'ID FÎ MUKHTASAR SHARH ASH-SHAWÂHID

A commentary on the verses of Arabian poets quoted by Badraddin Ibn Malik (see No 2093 above) Ibn Qasim (see Escur No 2/5) Ibn Hisham (see Berlin No 6639) and Ibn Aqil (see No 2098 above) in their commentaries on *Al Alfayah* of Ibn Malik (see No 2092 above)

By Badraddin Abu Muhammad Mahmud bin Ahmad bin Musa bin Ahmad al Ainî al Hanafî موسى احمد بن احمد بن موسى بدر الدس ابو محمد محمود بن احمد بن احمد بن موسى (d A H 805 = A D 1451 see Lib Cat vol v part 1 No 166)

Beginning —

حمدا ذا صفا صانعا شرحنا سلعا شكرا هاما سامنا مكمنا *

The author abridged this commentary from his larger one entitled *Al Maqasid an Nahwiyah fi Sharh Shawahid Shuruh al Alfayah* (see Haj Khal vol 1 p 413)

For other copies see Berlin Nos 6647 8 Paris Nos 1741 2529 Br Mus No 513 Br Mus Snppl No 966 Bodl vol n No 610 Alger No 115 Curo vol iv p 83 Rampur pp 541 2

-The work has been printed in Constantinople A H 1297

The colophon reads thus —

و هذا احده احصائه من السواهد

في الثاني من الحرام حكمة سبعة عشر و ثمان ثمان مائة
والحمد لله وحده و صلى الله على سيدنا محمد و آله ر صحنه سلم
والحمد لله رب العالمين *

According to this the work was composed in A H 817 = A D 1414

Written in Arabian Naskh The verses are written in red

Dated Thursday the 10th Du l Hijjah A H 1084 = A D 1673

The present copy contains the following appendices —

1 A poem by Shamsaddin Abd l Fath Mubammad bin Mubammad al Wafa al Ishandari (d A H 760 = A D 1358) fol 1^b

Beginning

العدد عددك ، فاحتكم و تصرف ، فليدنى بكدي نادك ، متاه ،

2 A poem by Abû Firâs al-Hamdânî (*d* A H. 357=A D. 967), fol 2^a.

Beginning

اراك ، عسى الدمع ، امتك ، الصبر اما للهوى بهى لديك ، ولا امر

3 A poem by Abû Ismâ'il Hasan bin 'Alî at-Tugrâ'i (*d* A H. 515=A D. 1121), addressed to Nizâm al-Mulk (*d* A H. 485=A D. 1092), the celebrated minister of Sultân Alp Arsalân (A H. 455-465=A D. 1063-1072), fol 3^a.

Beginning

هو العتد ، حتى ما يرد سلام ، سخط الدوى حتى اللعاء حرام

4 An anonymous commentary on the preface of the work under notice, fol 4^b

Beginning

قال السميع الامام العالم العلامة . ابو محمد ندر الدين محمود
بن احمد العيني العسائي الكنعى احبى الله تعالى بسكائه ، فكرة
و بلعه فى الدارين اعلى الرتبة ، فوله حمداً تقديراً
~ مدت الله حمداً الى *

5 An anonymous commentary on a few verses of Abu't- Tayyib al-Mutanabbî (*d* A H. 354=A D. 965), containing philosophical principles, fol 182^b

Beginning

اما بعد فان حق ما احتكمه ، اليه دعوس اولى النظر
و وجدنا انا الهامه ، احمد بن الحسين المتدنى رحمه الله ود اتا فى شعرة
بالفاظ ولسعه و معان مطعنه الى *

The first line of Al-Mutanabbî runs thus —

و اذا كانه ، الدعوس كنارا هاكمه ، فى مرادها الاجسام

The title-page contains notes by several former owners of the MS, the earliest of which is dated A H. 1133=A D. 1720

No 2103

foll 376 lines 15 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4\frac{1}{2}$

شرح الكافية السافيه

SHARH AL-KÂFÎYAT AŞH-SHÂFÎYAH

An old and valuable copy of a commentary by Jamaladdin Ibn Malik جمال الدين ابن مالك (d. A. H. 672 = A. D. 1273 see No 2092) upon his own versified work on grammar entitled *Al Kafiyat ash Shafiyah*

Beginning —

ول السمع الامام العالم الصدر الكامل بعد السلف قدوة الخلف
 حكمة العرب مالك ارمه الادب جمال الدين ابو عبد الله بن محمد بن
 عبد الله بن عبد الله بن مالك الطائي الحنابى قدس الله روحه نور
 صرحه سألنى بعض الاولياء المتعلمين بحكاى الانباء ان اُنزلوا الكافية السافيه
 شرح الح *

The text of *Al Kafiyat ash Shafiyah* begins thus —

قال ابن مالك محمد قدوى اداة نفايه احدهد

Cf Haj bhal vol v p 5

The author tells us in the preface that he wrote this commentary at the request of some of his friends

A copy of the work is noticed in Cairo vol iv p 74

For copies of *Al Kafiyat ash Shafiyah* see Cairo vol iv p 88 and Rampur p 503

Written in excellent Arabian Nashh with a sprinkling of vowel points

Dated A. H. 716 = A. D. 1316

The last folio contains the signature of a certain Ala addin an Nahhas

No. 2104.

foll 72, lines 13, size $7\frac{1}{4} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{3}{4}$

نعمۃ الامل

BUGYA'1' AL-ÂMÂL.

An old and unique copy of a treatise (written during the lifetime of the author) on the correct pronunciation of the different kinds of verbs in the future tense, by Abû Ja'far Ahmad bin Yûsuf bin 'Alî bin Yûsuf al-Fîhrî al-Lablî ابو جعفر احمد بن يوسف بن علي بن يوسف الفهري اللبلي

The full title of the work, as given in the preface, is as follows —

نعمۃ الامل فی معرفة الدخاں بجمع مستعمالات الاعدال *

Beginning

قال الشيخ الامام العلامة
نقدرته كل شيء واتقن علمه وحكمته كل حامد وحى ومن ارادته
ومسئته جميع الكائنات من غير وشرور شراد وعي الح *

Cf Hâj Khal, vol II, p 57.

The author was born at Lablah (a village in Tunis) in A H 623 = A D 1226 He wrote, besides the present work, a treatise on the inflection of verbs, and two commentaries on the *Kitâb al-Fasîh*, a lexicographical work by Abu'l-'Abbâs Ahmad bin Yahyâ Sa'lab al Kûfi (A H 291 = A D 903) one of them, entitled *Tuhfat al-Majd as-Sarîh fî Sharh Kitâb al-Fasîh*, has been described by Hâj Khal, vol IV, p 444, on the authority of Ibn al-Hinnâ'i, as the best of its kind Our author died at Tunis in A H 691 = A D 1291 See Bugyat al-Wu'ât, fol 137, Dustûr al-I'lâm, fol 120^b

The author tells us in the preface that the present work, which he wrote at the request of his friends, is the first of its kind, no other work exclusively devoted to the pronunciation of the different kinds of verbs in the future tense being extant in his time He dedicates it to Shaikh al-Islâm 'Izzaddîn Abû Muhammad 'Abdal'azîz bin 'Abdassalâm as-Sulamî (d A H 660 = A D 1261)

The work is divided into two *Qism* The first *Qism*, dealing with three-lettered verbs, is subdivided into five *Bâb* The second

Qism treating of the verbs other than three lettered is subdivided into a *Muqaddimah* and three *Faṣl*

Contents —

Qism I

<i>Bab I</i>	fol 5 ^a	باب الصَّحاح
<i>Bab II</i>	fol 16 ^b	باب المعدل
<i>Bab III</i>	fol 36 ^b	باب المصور
<i>Bab IV</i>	fol 39 ^b	باب المصاعف
<i>Bab V</i>	fol 41 ^a	باب المدغم من المصاعف

Qism II

<i>Muqaddimah</i>	fol 45	مقدمه قال احمد اعلم ان الاعمال الراحه على ثلثه اسماء رباعيه وحماسه وسداسه ولا يكون فعل على اكثر من سته احرف *
<i>Faṣl I</i>	fol 46 ^a	الفصل الاول قد ودمنا ان طريقه الـ لـ مـ رـ اـ على الغايه على مناج واحد لا مـ نـ اـ وبنائه ان كل منال يحتمل على هذه الفصل مما في اوله همزة وصل *
<i>Faṣl II</i>	fol 46 ^b	الفصل الثاني قال احمد لطف الله له مصور هذه الفصل ان كل فعل مضارع يحكى فعله على وزن واحد من هذه الامثله المذكوره منه في اوله مفتوح وما قبل آخره مفتوح انصا *
<i>Faṣl III</i>	fol 49 ^a	الفصل الثالث قال احمد مقصود هذا الفصل ان كل فعل على وزن منال من الامثله المذكوره منه في مضارعه يكون اوله مصدوما وما قبل آخره مكسورا *

The work ends with two more *Faṣl* dealing with those questions which are common to both the *Qism*

The *ṣolophon* reads thus —

قال احمد هذا تمام العلم من هذا الكتاب قد سمعته كيف ينطق
بجميع مستعملات الاعمال المنفصله للفاعل والمفعول بالانها وراعيها صحيحها

و معانها و مصاعفها و مدعها و بید . دلک کله بنانا کافا و شرحته بحمد الله
 شرحا شافيا بترتبه ، لم اسق الله و تعدیه ، لم اراحم علیه و الحمد لله
 رب العالمین *

No other copy of the work is known

The MS was transcribed in A H 692 = A D. 1292 by Ahmad bin Ibrâhîm (d A H 725 = A D 1324) The above-mentioned scribe also transcribed a copy of *Shawâhid at Tawdih* (see Lib Cat, vol v, part 1, No 151) in A H 691 The colophon of the scribe runs thus

فرغ من کتابته سنة تسعين و ستمائة كتبه لنفسه
 احمد بن ابراهيم بن محمد بن ادريس بن بابا حوك ، بن سعدان بن
 عدد الله *

In A H 1035 the MS was in the possession of Madyan at-Tabîb who was alive in A H 1044 = A D 1634 (see Lib Cat, vol v, part 1 p 41)

Written in fair Naskh, with a sprinkling of vowels.

It was collated with the original, as stated in the following note at the end

قول على الاصل المنقول منه و راجع ان شاء الله تعالى *

Fol 72^a contains a poem by Abu'l-'Abbâs Ahmad bin 'Ammâr al-Muqrî, beginning as follows

طلبت عزيمة المدا من ههنا وظلت اوفظها لكظم عظمها

In this poem the author has tried to collect all the words of the Qurân in which the letter ط occurs

No. 2105.

fol 285, lines 25, size $6\frac{3}{4} \times 4\frac{1}{4}$, $5 \times 3\frac{1}{4}$

شرح اللباب

SHARH AL-LUBÂB.

A very old copy of a commentary on *Al-Lubâb*, a treatise on *Shai* salâm by Tâjaddîn Muhammad bin Muhammad bin Ahmad bin

The al-Isfarâ'înî, better known as Fâdil, who flourished about with three-the 7th century of the Hijrah (see No 2035 above)

By Muhammad bin Mas'ud bin Mahmud al-Fahās Sirāfi معتمد بن مسعود بن محمد بن الفهاس السرافى who flourished in the 8th century of the Hijrah

Beginning —

الحمد لله الذي هداانا الى معرفة اعجاز القرآن و اعلمنا
عليها و هو علم المعاني و الدقائق *

Cf Ha₁ Khal vol v p 303

The author tells us in the preface that he wrote this commentary at the request of his pupils who were studying under him the *Al Lubab* of Al Isfara'ini.

The commentary is divided like the original text into a *Muqaddimah* and four *Qism*. The four *Qism* are as follows —

I fol 28

II fol 36 القسم الثاني في المعرب

III fol 23^b العزم الثالث في العامل

IV fol 281 القسم الرابع في " من الاعراب

For other copies see India Office Nos 893-7 Aya Sufiyah No
4026 Waliaddin Nos 2938 9 Rampur p 545 and Cairo vol 17
p 75

The colophon reads thus —

قال المصنف رحمه الله في احكام الكفارات واداءها وما ورد فيها من
توضيح الاسماء الاربعة جميعها فليست الكفارات حامدين لله ومصلين على ربه محمد
والله الطاهر ونعم الله والوكيل يقول العدد الله محمد بن
مسعود بن محمود السدوسي العالي احسن الله حاتمته شكر الله سعي مصنفه
وبما افاد وشره في الاحقة ما يمنة واداءه استعدنا من كلامه واداء
كثيره والنعطنا مما ندع علينا فرائد عربية وقد انعم العراة من املاء هذا
الشرح به دهني الغاصر ودهني العار والمأمول من علماء الرمال
واكثر الكمال حرس الله امامهم ان يخطا منه يعين العمل
والادعاء منديس على الخطاء الرلل مناجاة لما عدا عليه من
الجلال داعي لمن املاء بالعمارة وحسبنا الله وعليه التكلان يوم الله

الرابع عشر من ربيع الاول سنة ١٠٠٠ و اربع مئتين و سبع مائة في مدينة شيراز
حرسها الله تعالى مع سائر مدن المسلمين من الآفات *

According to the above colophon the commentary was composed at Shîrâz in A H. 746=A D. 1345, but this is evidently incorrect, since the present work is referred to in the '*Ubbâb al-Lubbâb* (No 2107 below), which was composed in A H 735=A D 1334. Therefore we accept the date of composition given in the copy noticed below, viz., the 14th Rabî' I, A H 712=A D 1312. This very date is noted in Hâj Khal, vol v, p 303, as the date of composition.

The MS was transcribed by 'Abdalmuhsin bin Ishâq at Manastar
Written in Arabian Naskh, with quotations from the text in red
Dated A H 758=A D 1356

No 2106.

fol 350, lines 23, size $8\frac{3}{4} \times 5\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same

Another copy of the same work, beginning as the above
The colophon reads thus

يقول العدد الصغرى . محمد بن مسعود بن محمود بن ابي
الفتح السدراوى و قد اتفق العراق من املائه يوم الرابع
عشر من ربيع الاول سنة اتمتلى عشرة و سعمائة في مدينة شيراز
من فارس حرسها الله تعالى من الآفات و ضايعها من المخافات *

The MS was transcribed by Bâyezîd bin Shâh 'Alî at the Madrasah of Margâb.

Written in Persian Nasta'liq The text is distinguished by a red line drawn over it

Dated Saturday, the 21st Muharram, A H 838=A D 1434.

The title-page contains, besides notes by several former owners of the MS, the seals of Sulaimânjâh (A H 1243-1253=A D 1827-1837), Amjad 'Alî Shâh (A H 1258-1263=A D 1842-1847) and Wâjîd 'Alî Shâh (A H 1263-1272=A D. 1847-1856), the rulers of Oudh.

A seal bearing the inscription عند الوالى عفى عنه dated A H 1165=A D 1751 occurs at the end.

2107

fol 356 lines 25 size $10\frac{1}{2} \times 5\frac{1}{2}$ $7\frac{1}{2} \times 3\frac{1}{2}$

عباب اللباب في توسيع دقائق الاعراب

‘UBÂB AL-LUBÂB FÎ TAWDÎHI
DAQÂ’IQ AL-I’RÂB

A commentary on *Al Lubab* of Al Isfarâ’inî (see No 2035 above)

By As Savyîd Jamaladdin Abdallah bin Muhammad bin Ahmad al Husainî commonly called Nuqrâhî Kar السد حبال الدس عند الله بن He was born at Naisapur but settled at Aleppo where he held the post of a professor at Al Asadîyah Madrasah He died in A H 776 = A D 1374 See Bugyat al Wu at fol 226 See also Dустur al Ilam fol 145* where it is stated that he lived about A H 800 = A D 1397

Beginning —

الحمد لله الذي المعصى لآراء وحودة حودة برع العباد و نص
الدكات المعقد بوصف الكلال و بعد من كتاب الاعراب دباب
و بنى اكانه ربيع منبأه الحج *

Finding Al Fali's commentary on *Al Lubab* (No 2105 above) in some respects defective the author wrote the present one and dedicated it to Muhammad bin Tuglaq Shah (A H 725-752 = A D 1324-1351) the emperor of Delhi

The following colophon of the commentator quoted by the scribe tells us that the commentary was composed in A H 735 = A D 1334 —

فرع من تأليف سنة ٧٣٥ هـ و تلى و * له

For other copies see Cairo vol iv p 78 Nur Usmaniyyah No 4595 Wahiaddin Nos 2986 7 Yeni No 1087 Rampur p 550 Written in fair Indian Naskh The text is written in thick Naskh

Dated, A H 1234 = A D 1818

Scribe عبد الحليم بن عبد الحكيم

The title page contains a seal bearing the following verse —

رد داماں جدا دسب امدد بعدة عامی بری عبد الحکیم

A fly-leaf at the beginning contains a table of the contents of the work

No. 2108.

fol 212 lines 21, size $8\frac{3}{4} \times 5\frac{3}{4}$, $6 \times 3\frac{3}{4}$

شرح لب اللباب في علم الاعراب

SHARḤ LUBB AL-LUBÂB FÎ 'ILM AL-I'RÂB.

A commentary on *Lubb al-Lubâb*, a grammatical treatise by Al-Isfarâ'inî, cf Hâj K̲hal, vol v, p 303

By Nuqrah-Kâr, the author of the preceding work

Beginning

الحمد لله واسع عماد العمود و فاصح همام المومون

The author tells us in the preface that, finding that no commentary had ever been written on *Lubb al-Lubâb* of Al-Isfarâ'inî, he had long formed the project of writing the present one, but had been prevented by various causes from carrying out that plan until he was enabled to adorn his preface with the name of Sultân al-Wuzarâ' Fakhraddîn Abû Tâlib, whose descent is traced from 'Alî, the fourth Caliph

For other copies see Br. Mus Suppl, No 967, Ayâ Sûfiyah, No 4527, Cairo, vol iv, p 75, and Âsafiya, p 1650

Written in Arabian Naskḥ The commentary includes the text, distinguished by a red line drawn over it Fol 63-70 should come after fol 1 The last three folios are in a later hand

Not dated, probably 17th century

No 2109

fol 96 lines 17 size $8 \times 5\frac{1}{4}$ 6×4

شرح المقدمة الجروسية

SHARH AL-MUQADDIMAT AL-ÂJURRŪMIYAH

A commentary on *Al Muqaddimat al Ajurrumiyah* a well known treatise on grammar of Ibn al Ajurrum as Sanhaji By Shamsaddin Abul Azm Muhammad bin Muhammad bin Yusuf al Halawī ash Shafi. سمس الدين ابو العزم محمد بن محمد بن يوسف العلوي الشافعي He was born at Jerusalem in A H 819=A D 1416 After receiving his early education in his native town he travelled to Cairo where he completed his studies under Ala addin Ali bin Ahmad al Qalaq shandi (d. A H 856=A D 1452 see Mujam of Ibn Fahd fol 140^b) and several other eminent scholars He made a pilgrimage to Mecca where he settled permanently and died on Thursday the 26th Muharram A H 883=A D 1478 See Mujam of Ibn Fahd fol 284^a

Beginning —

الحمد لله العلى الاكرم الذى علم بالعلم علم الانسل مالم نعلم
 اما بعد فنعول اصعب عنا الله و احوحهم الى عونه و معونه
 و رحمته محمد بن محمد العلوي عفر الله ذنوبه ستر ذنوبه في الدنيا
 الاحرة الخ *

The preface includes a short biographical notice of the author of the text Ibn al Ajurrum His full name is Abu Abdallah Muhammad bin Muhammad bin Da ud as Sanhaji He was born in A H 672=A D 1273 and died in A H 723=A D 1323 For a copy of the text see Paris No 1844 A number of scholars have produced commentaries and glosses on the present text See Haj Khal vol vi p 75

For other copies see Berlin No 6672 Rampur p 547 See also Brock vol ii p 238

Written in Arabian Naskh The commentary includes the text in short passages written in red and preceded by the word قوله

Dated A H 1196=A D 1781

Scribe سعد بن سلام

fol. 20, lines 29, size $8\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{2} \times 4\frac{1}{4}$

commentary on *Al-Muqaddimat al-Ājurrūmīyah* of Ibn al-
 m as-Sanhâjî By Zainaddīn Khâld bin ‘Abdallâh bin Abî Bakr
 ammad bin Ahmad al-Jarjâwî al-Azhari ash-Shâfi‘î, commonly
 Al-Waqqâd ريس الدين خالد بن عبد الله بن أبي بكر بن محمد بن أحمد بن
 Al-Waqqâd (d. 905=AD 1499), see No 2095

Beginning

و قال الشيخ الامام العلامة . . الحمد لله رافع مقام المتأخرين لرفع العدد الكاظمين حدادهم للمستفيد .
و بعد وهذا شرح لهذه ، الاستعمال للفاظ الازمنة في اصول علم العربيه
ينفع به المتأخر ان شاء الله تعالى و لا يحتاج اليه المتأخرى اليه *

The author tells us in the preface that he wrote this work at the request of his Shaikh, Sayyid 'Abbâs al-Azhari

This 'Abbâs al-Azhari, whose full name is 'Abbâs bin Ahmad bin Muhammad al-Qâhuî, was a saint of Cairo. He died in A H 888=A D 1483. See *Al-Qabas al-Hâwî*, vol i, fol 81^a.

The work was composed, as stated in Brock, vol II, p 238, in
A H 887 = A D 1482

For other copies see Berlin, Nos 6674-5 Gotha, No 287, Ayâ Sûfiyah, No 4472, Nur 'Usmâniyah, No 4599, Bashîr Âgâ, No 589, Cairo, vol iv, p 58, Râmpûr, p 547, Âsafiyah, p 1652 See also Brock, vol ii, p 238, and Hâj Khal, vol vi, p 74

The work has been thrice printed at Bûlâq, viz, in А.Н. 1259, 1274 and 1290

Written in Arabian Naskh The commentary includes the whole text written in red

Dated Tuesday, the 14th Jumâdâ II, A H 1134=A D 1721

Scribe احمد بن محمد بن عبد الهادي

No 2111

foli 44 lines 20 size $8\frac{1}{2} \times 5\frac{3}{4}$ $5\frac{3}{4} \times 4$

الدُر المصنعة على الآخرمة

AD-DURR AL-MUDÎYAH 'ALA'L- ÂJURRÛMÎYAH

A commentary on *Al Muqaddimat al Ajurrumiyah* of Ibn Ajurrum as Sanhaji By Abu l Hasan Muhammad bin Ali al Malikî ash Shadîlî المالكى السدلى a scholar of the 10th century of the Hijrah See Haj Khal vol vi p 75

Beginning —

اما بعد حمد الله و الصلوة على سوله صلى الله عليه و سلم و على
سائر العترة فعول العبد لرحمة ربه ابو الحسن المالكى عفر الله له
و لوالديه و لجميع المسلمين *

The author tells us in his short prefatory note that he abridged this commentary from his larger one entitled *Al Kawakib ad Daw'iyyah Fi Hall al Ajurrumiyah*

On the title page as well as in the Hand list No 1599 the work is wrongly designated الكواكب المصنعة على الآخرمة

A copy of the work is noticed in Escur No 93

Written in Arabian Naskh with quotations from the text in red

Dated Monday the 5th Jumada II A H 1006 = A D 1597

Scribe محمد بن احمد بن علي السعدي الحنفي

No 2112

foli 135 lines 23 size 8×6 $6\frac{1}{2} \times 4$

شرح المعصية الآخرمة

SHARH AL-MUQADDIMAT AL- ÂJURRÛMÎYAH

A commentary on *Al Muqaddimat al Ajurrumiyah* of Ibn al Ajurrum as Sanhaji By Muhammad bin Abdallah al Khirshî محمد بن عبد الله الخرشى He was born in A H 1010 = A D 1601

studied under Burhânaddîn Ibrâhîm bin Ibrâhîm al-Laḡânî (d. A. H. 1041 = A. D. 1631), and attached himself for a long time to Nûraddîn 'Alî al-Ujhûrî (d. A. H. 1066 = A. D. 1655). He served as a professor in Al-Jâmi' al-Azhar at Cairo, and wrote several works. He died in A. H. 1101 = A. D. 1689. See *Silk ad-Durar*, vol. iv, p. 62; *Tâj at-Tabaqât*, vol. vii, fol. 4^a, Brock, vol. ii, p. 318.

Beginning

الحمد لله رب العالمين و صلى الله على سيدنا محمد العاتق
 الخاتم الامين . . . و بعد فدا شرح الامام . الاعاط معدمة السيع
 الامام النكوى ابى عبد الله محمد بن محمد بن داؤد الصملى عرو
 ناسن آحروم الح

A copy of the work is noticed in Cairo, vol. iv, p. 51, under the title *الدرة النيرة على حل العاط الآحرومية*. See also *Hamîdîvâh*, No. 1288.

Written in Arabian Naskh, within double red ruled borders. The commentary includes the text in short passages written in red.

Dated A. H. 1170 = A. D. 1756.

No. 2113.

fol. 169, lines 25, size 10 × 6, 7 × 3½

حاشية العواكه الجنية على متممة الآحرومية

HÂSHIYA'Ī AL-FAWÂKIH AL-JANÎYAH 'ALÂ MU'T'AMMIMA'Ī AL-ÂJURRÛ- MÎYAH.

An anonymous gloss on Al-Fâkihî's commentary on Ar-Ru'ainî's supplement to Ibn Âjurrûm's grammatical treatise entitled *Al-Muqaddîmat al-Âjurrûmîyah*.

The author of the commentary, Al-Fâkihî, whose full name is 'Abdallâh bin Ahmad al-Fâkihî, was born at Mecca in A. H. 899 = A. D. 1493. He was the foremost grammarian of Hijâz of his time, and wrote several instructive works on the subject. He died in A. H. 972 = A. D. 1564. See *An-Nûr as-Sâfir*, fol. 140^a, and Brock, vol. ii, p. 380.

The work begins with short biographical notices of Abdallah al Fakihī and his two brothers Abdalqadir al Fakihī (d A H 982= A D 1574) and Abu s Sa'adat Muhammad al Fakihī (d A H 992= A D 1584) extracted from An Nur as Safir

The gloss begins on fol 2^a thus —

قوله الحمد لله على نعمه جمع نعمه بمعنى انعام اى على جميع
انعاماته اى ناعما كل امر من اناها لى الله ع المضاف الى المعرفه
بعد العموم الم *

No other copy of the present work is known

For copies of Al Fakihī's commentary see Leyden No 213
India Office No 980 Paris Nos 4123 4142 *Asafiyah* p 164

Al Fakihī's commentary has been twice printed viz in Cairo
A H 1306 and in Bulaq A H 1309

Written in Indian Naskh Slightly worm eaten

Not dated probably 18th century

The seals of Sulaimanjah (A H 1243-1263=A D 1827-1837) and
Amjad Ali Shah (A H 1265-1263=A D 1842-1847) rulers of Oudh
are found on the title page and at the end

No 2114

fol 42 lines 23 size 9×6½ 6×4½

اعراب الآحرمه

I'RAB AL-ĀJURRŪMIYAH

A grammatical analysis of the text of Ibn Ājurrūm as Sanhajī's
Al Muqaddimat al Ājurrūmiyah by Shaikh Shihabaddin Ahmad
as Sa'ir al Baṣrī السمع بن ابى الصغر البصرى a scholar of the 12th
century of the Hijrah

Beginning —

الحمد لله رب العالمين الصلوة والسلام اى سدينا محمد و آله
و صحبه وسلم و بعد فهذا اعراب آحريم مصنف الآحريمه
رحمه الله تعالى اعلم انه يدعى لكل طالب علم قبل الدخول فيه ان يعرف
حده و فادته و مرصوعه و عابده و كنهه الم *

No other copy of the work is known

The MS was transcribed, as stated in a note at the end, from a copy dated A H 1118 = A D 1706.

Written in Arabian Naskh

Dated A H 1275 = A D 1858

No. 2115.

fol 134, lines 18 size 9×7 7×3½

الكتاب الداني

AL-JANÂ AD-DÂNÎ.

A treatise on the various kinds of particles, by Al-Hasan bin Qâsim bin 'Abdallâh bin 'Alî al-Murâdî better known as, Ibnu Ummi Qâsim al-Miṣrî فاسم المصري

Beginning

الحمد لله بجميع محامده على جميع عوائده .
وما كان معامد كلام العرب على احتلاله ، صدوقه مدنيا اكدوها على معادى
حروفه صوفه ، العمة الى تحصيلها و معرفة حكامها و تعصيلها الى

The author, who is called Ibnu Ummi Qâsim after his grandmother, was born at Cairo As-Suyûtî, on the authority of 'Afif al-Matarî, describes him as a man of extensive learning, deeply versed in grammar and jurisprudence. He studied under, Abû Hayyân al-Andulusî (d A H 745 = A D 1344) and several other distinguished scholars. He wrote, besides the present work, a commentary on the *Mufasssal* of Az-Zamakhsharî (d A H 538 = A D 1143), a commentary on the *Alfiyah* of Ibn Mâlik (d A H 672 = A D 1273), and a commentary on the *Tashîl al-Fawâ'id* of the same Ibn Mâlik. He died on the day of 'Îd al-Fitr, A H 749 = A D 1348. See Bugyat al-Wu'ât, fol 178^a, Husn al-Muhâdarah, fol 136^a, and Dustûr al-I'lâm, fol 112^a.

The work is divided into an introduction and five chapters. The introduction is subdivided into five sections, as follows

I Fol 1^b

العمل الاول في حد الحرف

II Fol. 3^a

العمل الثاني في تسميته حروفا

No. 2117.

foll 2, lines 12 size 9×6 , $5\frac{1}{2} \times 4$.

المختصر في المذكر والمؤن

AL-MUKH'Ī'ASAR FI'L-MUDAKKAR
WA'L-MU'ANNAS.

A tract on the irregular forms of the masculine and feminine genders The author's name is not known.

Beginning

المؤن ، الذي يروى روايه و لا يحور تذكيرة بوجه - العن و الأذن
و الكد و الكر و العك ، و العخذ الح

Written in fair Naskh, with vowel-points.

Not dated, probably 14th century.

The last folio contains a seal bearing the name of a certain
'Usmân

No. 2118.

foll 186, lines 27, size $10 \times 7\frac{1}{2}$, $6\frac{3}{4} \times 4\frac{1}{4}$

معنى اللب ، عن كند ، الاعاريه .

MUGNI'L-LABÎB 'AN KU'I'UB AL-
'A'ÂRÎB.

A grammatical treatise, by Jamâladdîn Abû Muhammad
'Abdallâh bîn Yûsuf bîn Ahmad bîn 'Abdallâh al-Ansârî al-Misrî al-
Hanbalî, commonly called Ibn Hishâm بن عبد الله بن أحمد بن يوسف بن عبد الله الأنصاري المصري الشهير بابن هشام

Beginning

قال الشيخ الامام العلامة . اما بعد حمد الله على افضاله
و الصلوة و السلام على سيدنا محمد و آله الح *

The author, an eminent scholar of Egypt, who occupies a high
place as a grammarian, was born in the middle of Du'l-Qa'dah, A H.
708=A D 1308 He studied under Tâjaddîn Abû Hafs 'Umar bîn
'Alî al-Fâkihânî (d A H 731=A D 1330), Muhammad bîn 'Alî Ibn

as Sarraj (*d* A H 769 = A D 1367) and Tajaddīn at Tahrīzī. He attached himself for a long time to Abdallaṭīf Ibn al Murāḥḥīl (*d* A H 744 = A D 1343) under whom he attained a profound knowledge of grammar. He composed a series of useful and instructive works on grammar and died at Cairo on Friday the 5th Du l Qa dah A H 761 = A D 1359. See *Ad Durar al Kamīnah* vol 1 fol 270^b. *Husn al Muhadarah* fol 136. *Bugyat al Wu at* fol 230^b. *As Suhub al Wabilah* fol 84^b. *Dustur al Ilm* fol 101^a. *Taj at Tabaqat* vol viii fol 137. *Brock* vol ii p 23.

In the preface the author makes mention of a grammatical treatise which he had written at Mecca in A H 749 = A D 1348. As the draft of this treatise with other possessions was lost on his return journey from Mecca to Egypt he proposed to write the present work when he again came to Mecca which he did in A H 756 = A D 1355.

It is stated in the colophon that the work was completed at Mecca in Du l Qa dah A H 756 = A D 1355 and that its revision by the author himself was finished at Cairo in Rajab A H 759 = A D 1357.

For other copies see Berlin No 6720. Br Mus No 516. Br Mus Suppl Nos 976-8. India Office Nos 966-7. Cairo vol iv p 110. München No 328. Paris Nos 4155-7. Escur No 48. Yenı Nos 1108-13. Kuprılıkıdah Nos 1502-4. Aya Sufiyah Nos 487-8. Hamidiyah Nos 1329-32. Nur Usmaniyyah Nos 4638-45. Waliaddin Nos 3040-7. Hur Laila Nos 420-1 and Rampur p 505. See also Haj Khal vol v p 605.

The work has been frequently lithographed viz in Teheran A H 1268 1274 1276 and in India A H 1299. It has twice been printed in Cairo viz A H 1300 and 1307.

The MS was transcribed for a certain Alı bin Ahmad bin Sa id al Hahāl whose signature is found on the title page.

Written in fair Arabian Nasḥ within double red ruled borders.

Dated A H 1071 = A D 1660.

Scribe أحمد بن علی السارح

The title page contains besides notes by several former owners of the MS a seal of a certain Abdalhamid dated A H 1213 = A D 1798 bearing the following inscription —

رد بدامان جدا دست اميد مدد علمي ترين عند الحمد

For the seal of the same person see No 2107 above.

fol. 290, lines 21, size $9\frac{1}{4} \times 6\frac{3}{4}$, $6\frac{1}{2} \times 2\frac{3}{4}$.

Another copy of the same work, beginning as the above
Written in fair Indian Naskh, with some marginal notes.
Slightly water-stained

Dated Sunday, the 6th Ramadân, $\text{A H } 1105 = \text{A D } 1693$

Scribe محمد الشاوري

fol. 427, lines 27, size $11 \times 7\frac{3}{4}$, $7\frac{1}{2} \times 4\frac{3}{4}$

نحوه العربیہ ، فی الکلام علی معنی اللہ ،

'I'UHFA'I' AL-GARÎB FI'L-KALÂM 'ALÂ
MUGNI'L-LABÎB.

An old and valuable copy of a commentary on *Mugn'ī-Labīb* of Ibn Hishām (see No 2118 above) By Badraddīn Muhammad bin Abī Bakr bin 'Umar bin Abī Bakr bin Muhammad bin Sulaimān bin Ja'far bin Yahyâ bin Husain al-Makhlûmî al-Iskandarî al-Mâlîkî, commonly called Ad-Damâmînî بدر الدين محمد بن أبي بكر بن عمر بن أبي بكر بن محمد بن سليمان بن جعفر بن يحيى بن الحسين المخلومي الاسكندري الدماميني He was born at Alexandria in A H 763=A D. 1361 After receiving his early education at his native city from 'Abdalwahhâb al-Qazwînî (*d* A H 788=A D 1386 , see Ad-Durar al-Kâminah, vol. i, fol 311^a) he went to Cairo, where he attended the lectures of Sirâjaddīn Ibn al-Mulaqqin (*d* A H 804=A D 1401) and others As-Suyûtî in Bugyat al-Wu'ât, fol 20^b, describes him as a man of great learning, deeply versed in all branches of Arabic literature He served as a professor in several Madrasahs at Alexandria Afterwards he held distinguished posts in government offices in Alexandria and Cairo, and later was made a professor in Al-Jâmi'al-Azhar, where he delivered lectures on grammar In A H 800=A D 1397, he visited Damascus, and thereafter proceeded to Mecca After coming back to Egypt from Mecca, he engaged in trade, and erected a big weaving factory in his native city As the factory was maliciously burnt down by some of his

enemies he was involved in great trouble with his creditors. In A H 819=A D 1416 he made a pilgrimage to *Haramain* and thence travelled to Yemen where he served about a year as a professor in the *Madrasah* attached to the grand mosque of *Zabid*. He left Yemen for India where he was received with great honour. He wrote several works and died at *Culbarga* in A H 827=A D 1423. See *Bughyat al Wu'at* fol 20^b. *Al Qabas al Hawi* vol ii fol 62^a. *Dustur al Ilam* fol 15. *Mujam* of Ibn Lahd fol 208^b. *Ihsan al Muhadarah* fol 136^b. *Taj at Tabaqat* vol 132ⁱ. Brock vol ii p 26.

Beginning —

الحمد لله الذي منح من لسانه اب الروي العبد حمله
كفر العاصه و معنى اللذات ا سواه من الاله الخ *

We are told in the preface that the work was composed at the instance of *Nasiraddin Abu l Hath Ahmad Shah bin Muhammad Shah bin Muzaffar Shah* at *Shahrwalah* (in India). The date of composition A H 824=A D 1421 as given in the *India Office Library* copy No 967 is not found in the present MS.

Haj Khal vol v p 65 says that this is the second of the three commentaries produced by *Ad Damamini* on the present text and that the commentary under notice was composed in India.

For other copies see *Berlin* Nos 6727 & *India Office* No 967 *Leiden* No 217 *Paris* No 203 *München* No 73^b *Cairo* vol iv p 75 *Yeni* Nos 1084-98 *Hamidiyah* No 1316 *Nur Ufmaniyah* No 1606 *Wahaddin* Nos 3000 2 *Hur Laila* No 413 *Bahar Aga* No 606.

The work has been printed in the margin of *Ash Shumunnis Sharh Muḥim al Labib* in *Cairo* A H 130.

Written in fair *Arabic* *Naskh*. The text and the commentary are distinguished by the words *و* and *و* respectively. Foll 2-21 which should come in their proper order have been misplaced in binding after fol 176.

Dated the 2th *Shaban* A H 901=A D 1495.

Scribe محمد بن احمد بن ابى القاسم التبري السامي

The title page contains two short poems 17 —

1 A poem by *Ad Damamini* addressed to scholars of India asking the grammatical analysis of the words *شاح الصنر* occurring in the following line of a poet —

تفان تسمى نادينا من سد ف حسن الصدر

The poem begins thus

يا علماء العدد انى سائل ومندوا نتحققى نه يطهر السر

II The answer of Muhammad bin Abî Bakr al-Qâdirî, a disciple of Ash-Shumunnî (*d* A H. 872 = A D 1467), to the question put to scholars of India in the above poem

Beginning

اموالى بدر الدين و العالم الدي له روعة يعجلوا لما الشمس و الدر

The title-page also contains notes by several former owners of the MS, including Al-Mutawakkil Ismâ'il, the Imâm of San'â (A H 1054 1087 = A D 1644-1676) and the founder of the San'â Library (see Lib Cat, vol v, part II, No 305)

No. 2121.

fol 284, lines 31 size $10\frac{1}{2} \times 6\frac{3}{4}$, $7\frac{3}{4} \times 4$

المذمة ، من الكلام على معنى ابن هشام

AL-MUNSIF MIN AL-KALÂM 'ALÂ MUGNÎ IBN HISHÂM.

أ commentarv on *Mugnî'l-Labîb* of Ibn Hishâm (see No 2118 above) By Taqîaddîn Abu'l-'Abbâs Ahmad bin Muhammad bin Muhammad bin Hasan bin 'Alî at-Tamîmî ad-Dârî ash-Shumunnî تقي الدين ابو العباس احمد بن محمد بن محمد بن حسن بن علي التميمي الداري السمني He was born at Alexandria in Ramadân, A H 801 = A D 1398 He went to Cairo, where he received his education from several eminent scholars, including Ibn al-Kuwaik (*d* A H 821 = A D 1418), Al-Balqînî (*d* A H 824 = A D 1421), Nâsiraddîn Ibn al-Furât (*d* A H 851 = A D 1447), and Ibn Zuhairah (*d* A H 827 = A D 1423) He soon mastered all the branches of Muhammadan literature, and became one of the greatest scholars of the age Jalâladdîn as-Suyûtî, who calls him, in his *Bugyat al-Wu'ât*, fol 127^a, his *Shaykh* and teacher, speaks of him in very high terms Our author was twice offered a post of Qâdî by the Sultân of Egypt, but he declined it on account of his unworldliness His ancestors were followers of Imâm Mâlik (*d* A H 179 = A D 795), but he himself belonged to the Hanafî school He wrote, besides the present work and those mentioned in Brock, vol II, p 82, a commentary on his father's versified version of "Ibn Hajar

al Asqalani's *Nuḥbat al Fikar* (see Haj Khal vol vi p 317) He died at Cairo on the night of Sunday the 27th Du l-Hijjah A H 872=A D 1467 See Al Qabas al Hawi vol i fol 53^b Bugyat al Wu at fol 127^a Mu jam of Ibn Fahd fol 14^b Husn al-Muhadarah fol 118^b Dustur al I lam fol 73^b Taj at Tabaqat vol ix fol 280 Brock vol ii p 52

Beginning —

الحمد لله الذي حص كنهه بعمد المعرعة و بالاعتبار و ~ اه سنان
لكل شى وهو معنى اللب بالجمع لا بطريق المتحار
بعد بطر عدد ابرامى لمعنى اللب عن كتب الاعاب ما كنه عليه
السم شمس الدس ~ دس الصانع الصفى و سماء بدمه ا ا عى
بدمه الخلف الخ *

While teaching the *Mughni l Labib* of Ibn Hisham the author came across the two commentaries on it one by Shamsaddin Muhammad bin as Sa'is al Hanafi (d A H 776=A D 1374) entitled *Tanbih as Salaf an Tamuzih al Ahlaf* the other by Ad-Dimashqi (No 2120 above) Finding that the latter is full of grammatical questions and riddles he wrote the present work in reply Cf Haj Khal vol v p 606

For other copies see Escur Nos 49 50 204 Cairo vol ix p 114 Nur Ughmaniyah Nos 4604 5 Waliaddin Nos 3004 5

The work has been twice printed viz in Teheran A H 1273 and in Cairo A H 1300

Written in cursive Naskh with the headings in red Slightly worm eaten and waterstained

Not dated probably 16th century

The title page contains the seal and signature of Shaikh Faidallah Afindi This Faidallah Afindi an eminent scholar of Constantinople was born in A H 1048=A D 1638 He held the post of Shaikh al Islam in the time of Sultan Mustafa II (A H 1106-1115=A D 1694-1703) and was killed in a riot at Adrianople A H 1115=A D 1703 See Silk ad Durar vol iv p 6 and Taj at Tabaqat vol xii part i fol 92

No. 2122.

fol 715, lines 21, size $10\frac{1}{2} \times 6\frac{3}{4}$, $7\frac{1}{4} \times 3\frac{1}{2}$

شرح معنى اللب

SHARḤ MUGNĪ'L-LABĪB.

A commentary on *Mugnī'l-Labīb* of Ibn Hishām (see No 2118 above) By Mullā 'Alī bin Sultān Muḥammad al Qārī al-Harawī (d. A. H. 1014 = A. D. 1605, see Lib Cat, vol v, part 1, No 237)

Beginning

وصلّى الله على سيدنا محمد و على آله و صحبه و سلم الحمد لله
العدى نداته المعنى بصلاته لمن شاء من مصدوعاته اما بعد
ويقول افرع عباد الله العدى النارى على بن سلطان محمد القارى ان
هذا تعليق مطل مسرور ، لا مختل و لا ممل مسرور ، على مشكلات عبارات
معنى اللب ، الخ

The text is included in the commentary, and is distinguished by a red line drawn over it

Another copy of the work is noticed in Bashīr Āgâ, No 607

Written in fair Naskh. Foll 671-674, which should come in their proper order, have been misplaced in binding after 662

Not dated, probably 18th century

No. 2123.

fol 261, lines 28, size $8\frac{1}{2} \times 5\frac{3}{4}$, $5\frac{1}{2} \times 3\frac{1}{2}$

شرح شواهد معنى اللب

SHARḤ SHAWĀHID MUGNĪ'L-LABĪB.

A work explaining the verses of the Arabian poets quoted as authorities by Ibn Hishām in his *Mugnī'l-Labīb* (see No 2118 above)

By Jalāladeīn 'Abdarrahmān bin Abī Bakr as-Suyūṭī (d. A. H. 911 = A. D. 1505, see Lib Cat, vol v, part 1, No 123)

No. 2124.

foll 46, lines 16, size $9\frac{1}{2} \times 5\frac{3}{4}$, $7 \times 3\frac{1}{2}$

نعویم السو

'I'AQWÎM AN-NAHW.

An abridgment of *Mugnî'l-Labîb* of Ibn Hishâm (see No 2118 above), by an anonymous author

Beginning

الحمد لله الذي وضع اساس معارف العلوم على العربيه و جعل
استكشاف عوامها موفوقا على القديون الادبية و الصلوة على خير رسله
و نبه و على آله و صحبه السلام و التحية و بعد فاقول ان الكتاب معنى
الليد كان و اياها يحل تعدد المقدرات من الحروف . . .
وامرني من لا يسعني مخالفتها فالتحدث منه هذا المختصر مدبنا
على الحدادول ليسل للناظر احده و صدقه و سميت بتقويم السو الح

The work is divided into three *Bâb*, as follows

- I fol 1^b الباب الاول في تفسير المقدرات و ذكر احكامها
II fol 40^v الباب الثاني في تفسير الصلوة و ذكر اقسامها و احكامها
و بيان الكلام من ماء لا مرادف لها
III fol 41^b الباب الثالث في ذكر احكام ما يشبه الصلوة

Another copy of the work is noticed in Râmpûr, p 531

Written in fair Naskh.

Dated Friday, the 2nd Du'l-Qa'dah, A H 1140 = A D 1727

Scribe شيخ عند الرسول ولد شيخ

The inscription لسان السلطان محمود الدولة مدني محمد صدر عليان is found on the title-page For a similar inscription see No 1996 above

No 2125

foli 139 lines 11 size $8\frac{1}{2} \times 5$ 6×4

شرح قطر الندى ر بل الصدى

SHARH QATRA'N-NADÂ WA BALLA'S-SADÂ

A commentary by Jamaladdin Ibn Hisham al Anṣarī (d A H 761=A D 1350 see No 2118 above) upon his own grammatical treatise entitled *Qatra n Nada Wa Balla s Sada*

Beginning —

وصلى الله على سيدنا محمد وآله وصحبه وسلم قال الشيخ الامام
الحمد لله رابع الدرجات لمن انقص لجلاله الع *

For other copies see Gotha Nos 238 9 Cairo vol iv p 72
Asafiyah p 1050 and Rampur p 611

The work has been twice printed viz in Tunis A H 1281 and
in Cairo A H 1274

Written in Indian Nasta liq

Not dated probably 18th century

The title page contains a seal bearing the name of Muhammad
Ahsan Khan Bahadur dated A H 1263=A D 1847

No 2126

foli 68 lines 13 size $8\frac{1}{2} \times 6$ $6\frac{1}{2} \times 4$

شرح قطر الندى ر بل الصدى

SHARH QATRA'N-NADÂ WA BALLA'S-SADÂ

An anonymous commentary on *Qatra n Nadâ Wa Balla s Sadâ*
of Ibn Hisham see No 2118 above

Beginning —

الحمد لله موجه من سواء نحو الندى والصلوة والسلام على سيدنا
محمد رابع من رابع العدى وبعد هذا ما احتاج اليه المعلومون

دور الانتداء المتعطشون الى التروى بعطر الددى الكلمة فى اللغه
تطلق على الجمل المعقدة الهم *

No other copy of the work is known

The colophon reads thus

هذا آخر ما تيسر ايراده على هذه المقدمة و المرحو من فصل الله
تعالى ان يجعله من صالح الاعمال المقدمه و المسئول ممن اطلع منه على
حلل ان يصلحه بالمكرمه و الحمد لله الدي هدانا و ما كنا لنعتمدى لولا ان
هدانا الله *

Written in fair Indian Nasta'liq The quotations from the text
are written in thick Naskh

Not dated , probably 19th century

No. 2127.

fol. 202, lines 27, size $8\frac{1}{2} \times 5\frac{3}{4}$, $5\frac{1}{2} \times 3\frac{1}{2}$

سواء الصدور شرح السذور

SHIFÂ' AS-SUDÛR BISHARḤ ASH-
SHUDÛR.

A commentary on a grammatical work entitled *Shudûr ad-Dahab* of Ibn Hishâm, see No 2118 above

By 'Abdalmalik bin Jamâl al-'Iṣâmî bin Sadraddîn bin 'Iṣâmaddîn al-Isfarâ'inî عصام بن صدر الدين بن عصام الدين الاسفرائينى, a scholar of considerable repute He was born at Mecca in A H 978 = A D 1570 He studied under his father, Jamâl al-'Iṣâmî, his uncle, 'Alî al-Hafîd al-'Iṣâmî (d A H 1007 = A D 1598), and several other eminent scholars of Mecca After completing his education he served as a professor in several Madrasahs of Mecca and Medina and wrote a large number of books Besides the present work and those mentioned in Brock, vol II, p 380, the following of his compositions are enumerated in the *Khulâsat al-Asar* (vol III, p 87)

حاشيه على شرح العطر للمصنفه ، (II) شرح الارشاد فى النحو (I)

شرح على الخورجده (IV) حاشيه على شرح العوائد للسبح خالد (III)

مخطومه (vi) شرح على مخطومه الـ ي في اصول الحديث (v)
 بلوغ العرب (viii) شرح مخطومه الاعراب النحوية (vii)
 شرح انشاعوكي (x) شرح الاستعاب للسمرقندي (ix) من كلام العرب
 الكافي في العروض و القوافي (xi)

He died at Medina in A H 1037 = A D 1627 See *Khulāṣat al*
Asar vol iii p 88

Beginning —

رب يسر ولا تعسر و صلى الله على سيدنا محمد و آله و صحبه و سلم
 الحمد لله الذي دفع من انصب للعمل بموهبه و امره بعد
 وهذا ما سألته بعض الصحاح من الفصلاء الا كتاب من وضع شرح على
 شذور الذهب في معاني كلام العرب *

For other copies see *Cairo* vol iv p 78 and *Brock* vol ii
 p 24

The text of *Shudur ad Dahab* has been frequently printed For
 printed editions see *Il tifa al Qunu* p 307

Written in fair Arabian Naskh with quotations from the text in
 red

Not dated probably 17th century

سرى بن القصبه احمد بن ابي الحسن بن علم الدين العباسي Scribo

The title page contains notes by several former owners of the
 MS

No 2128

fol 411 lines 19 size 11½ x 6 9 x 4

المهمل الصافي في شرح الوابي

AL-MANHAL AS-SAFI FĪ SHARH AL-
 WAFĪ

A commentary on *Al Wafi* a treatise on grammar by Muham-
 mad bin Uṣman bin Umar al Balkhī

By Badraddin Muhammad bin Abī Bakr bin Umar ad
 Damirī (d A H 827 = A D 1423) See No 2120 above

Beginning

الحمد لله على احسانه الواوى بكل حمبل و ايعامه الكافل لمن توجه
الى بحوة بكل حدر-ريل الح *

The author tells us in the preface that when he came to Gujarât he found there that *Al-Wâfi* of *Al-Balkhî* was very popular with students of grammar. He noticed that no commentary had ever been written on that work, consequently he wrote the present one at the request of some of his pupils, on his way to Ahsanâbâd (Gulbarga), where he intended to present it to Ahmad *Shâh Bahmanî* (A H 825-838=A D 1421-1434)

It is stated at the end that the author finished his original draft on the island of Mahâ'im on Sunday, the 21st Du'l-Hijjah, A H 825=A D 1421, and made a fair copy of the same at Ahsanâbâd on Tuesday, the 8th Jumâdâ I, A H 826=A D 1422

For other copies see India Office, Nos 972-3, *Âsafiyañ*, p 1658, Râmpûr, p 556. See also Hâj *Khal*, vol vi, p 419.

Written in fair Indian Naskh, with quotations from the text in red

Dated the 17th Jumâdâ II, A H 1245=A D 1829.

Scribe مبارک علی پستى ساكى شيرميرآه

Muhammad *Bakhsh*, father of the founder of the Library, in his note on the title-page, dated A H 1280, says that he came into possession of the MS in that year

No. 2129.

fol 31, lines 23, size $11 \times 7\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{4}$

كفاية العلم فى اعراب ، ال كلام

KIFÂYA'I' AL-ĞULÂM FÎ I'RÂB AL-KALÂM.

A versified work on grammar, containing 1,000 verses

Author Jârallâh Abû Sa'id *Shâ'bân* bin Muhammad bin Dâ'ûd al-'Âsarî al-Mawsilî al-Misrî ash-*Shâfi'* حار الله ابو سعيد شعبان بن محمد بن داؤد الآثارى الموصلى المصرى السافعى
He was born in Egypt on the 15th *Shâ'bân*, A H 765=A D 1363. He was an illustrious poet and a skilled calligrapher. Beginning his career as a copyist, he obtained the distinguished post of a Naqib. In A H 807=A D 1404 he

proceeded to Hijaz and thence to Yemen where he was received with every mark of respect. Thereafter he left Yemen for India where he stayed for a long time. Leaving India he went back to Yemen which he soon left for Mecca where he settled for about ten-years. In A H 820=A D 1417 he made a journey to Damascus where he settled permanently. He produced a large number of books on various branches of Arabic literature most of them being in verse. He died in Cairo on the 17th Jumada II A H 828=A D 1424. See Al Qabas al Hawi vol 1 fol 78^a. Dustur al Ilam fol 70^a. Brock vol II p 180.

Beginning —

الحمد لله الذي من ابدى لكتاب فله دل الالف

The work contains altogether one thousand verses including a preface of thirty lines. It is divided into a *Fatihat al Uṣul* ten *Faṣl* and a *Khāṭimah* as stated in the following lines of the preface —

و هذه الة للمبدى و عدة بها بلوغ المقصد
 و كفاية ال لادب الاسرار فى الكلام
 و صولها عشر حلاها العرف الاسم فى الفعل فى الحروف
 و الربع فى ال فى الحرف و الحرف فى الاعراب و
 و عامل و تابع و الحدف عاشرها و مدها العرف
 و فاصحة الامول و بعدها حانها الفصول

A copy of the work is noticed in Berlin No 6761

The MS is slightly defective at the end

Written in fair Naskh with a sprinkling of vowel points. The headings are in red

Not dated probably 17th century

No 2130

fol 142 lines 7 size 8½ × 5½ 5 × 2½

الارشاد فى النحو

AL-IRSHÂD FI'N-NAHW

A very useful treatise on syntax by Qadî Shihabaddîn Aḥmad bin Shamsaddîn bin Umar az Zawālî ad Dawlatabadî al Hindî

الحمد لله كما يحب ، و يرضى و الصلوة على رسوله محمد و آله كما
(d A H 849=A.D 1445) See Lib Cat , vol. xiv, No. 1117

Beginning

الحمد لله كما يحب ، و يرضى و الصلوة على رسوله محمد و آله كما
يجري و بعد فيقول اضعه ، عداد الله الولي الهادي شهاب بن شمس بن
عمر الراولي الدولتبادي اواص الله سكائه ، الطاوع عليه و على اسلافه هدا
مختصر في الدعوتهم ، في تهذيبه كل التعمق الح *

For other copies see Leyden, No 232, India Office, Nos
974-5, Br Mus , p 242, Râmpûr, p 528, Âsafiyah, p. 1638 See
also Hâj Khal , vol 1, p 255

The work has been printed in Haidarâbâd, A H 1309

Written in fair Naskh, with some interlinear and marginal
notes

Dated the 3rd Muharram, A H 1031=A D 1621.

No. 2131.

fol 185 , lines 5 , size $9\frac{1}{4} \times 6$, 5×5

The Same

Another copy of the same work, beginning as the above

Written in fair Naskh, with some interlinear and marginal
notes The first twelve folios are written in a later hand in
Nasta'liq

Not dated , probably 16th century

The title-page contains three 'Ard-dîdah, the earliest of which is
dated A H 1146=A D 1733

No. 2132.

fol 167 , lines 17 , size $8\frac{1}{2} \times 5\frac{1}{4}$, $4 \times 2\frac{1}{2}$

شرح الارشاد

SHARH AL-IRSHÂD.

An old and unique copy of a commentary on the preceding work,
transcribed in A H 940

His name does not appear in the body of the MS , but in the

following note on a fly leaf at the beginning he is designated by the *Kunya* Abu l Fadl and by the *Nisbah* Al Kazaruni —

هذا بعض فوائد ملحوظة تتعلق بمحل بعض عبارات كتاب الرسا
للغاصي من شرح الفاضل المحمود فرد دهره الـ در مولانا هـ
ابو [ابى] الفصل الكارزوى طالب الله نواه وجعل الحنه هـ و مارة *

His full name is Abu l Fadl Muhammad al Qarashī as Siddiqī al Khatīb better known as Al Kazaruni القري الصدقى ابو الفصل. He died about 940 = A D 1533 see Lib Cat vol xviii part II No 1387 where mention of the present commentary is made

The MS is slightly defective at the beginning It opens thus —
الكلمة اسم ان اسدا دلاله الى يمكن تصور معناه من غير
ان يكون انه لملاحظه سى اخر ما كان احداها الى عدها لاراله اهام
التحكم سله الى *

The commentary does not include the whole text but only such words or passages as require explanation introduced by the word
فوله

No other copy of the work is known but it is mentioned in Haj Khal vol 1 p 250

Written in rough Naskh with numerous short lacunae. Fol 21^b 22^a are blank. Fol 87^b contains a large gap

Slightly worm eaten and water stained

Dated A H 940 = A D 1533

No 2133

fol 58 lines 21 size 8×5 5½×2½

شرح المقدمة الاخرى

SHARH AL-MUQADDIMAT AL-AZHARIYAH

A commentary by Khalid bin Abdallah bin Abi Bakr al Azbari خالد بن عبد الله بن ابي بكر الاخرى (d A H 995 = A D 1499 see No 2095 above) upon his own grammatical treatise *Al Muqaddimat al Azhariyah*

Beginning —

الحمد لله على جميع الأحوال *

Cf Cairo, vol iv, p 60.

The author tells us in the preface that he wrote this commentary at the request of some of his friends

For other copies see Gotha, Nos. 335-6, Cairo, vol iv, p. 6, Râmpûr, p. 547.

The work has been twice printed in Cairo, viz, in A H 1252 and 1290

The colophon reads thus

قال مؤلفه رحمه الله تعالى - الد ن ابى بكر الازهرى فرعه من
هذه النسخة بحمد الله و عونه و حسن توفيقه فى اواخر دى الحجة
المباركة سنة سبع و ستين و تسعمائة و الحمد لله تعالى اولا و آخرا و طاهرا
و باطنا *

It is stated in the above colophon that the work was composed in A H 967 = A D 1559, but this date is obviously incorrect, since the author died in A H 905 = A D 1499

Written in Arabian Naskh, within red-ruled borders The text is written in red

Not dated, probably 17th century

No. 2134.

fol. 27, lines 27, size $9\frac{3}{4} \times 6\frac{3}{4}$, $7\frac{1}{4} \times 3\frac{3}{4}$.

الاقتراح فى علم اصول النحو

AL-IQ'TIRÂḤ FÎ 'ILM USÛL AN-NAḤW.

A treatise on the principles of grammar by Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî ن ابى بكر السوطى (d. A H 911 = A D 1505) See Lib. Cat, vol. v, part 1, No 123

Beginning

الحمد لله الذى ارشد لابتكار هذا المصط و بعد فهذا
كتاب عربى ، الوضع عكس ، المصع لطفه ، المعنى طريقه ، المبنى الخ *

We learn from the preface that the work is based on the *Kitab al Khasa'is* of Ibn Al Jinni (*d* A H 392=A D 1001) See No 2015 above

For other copies see Br Mus No 526 Escur Aqs 107 186
Cairo vol iv p 24 Āḡāḡiḡah p 1638 Rampur p 529 See also
Haj Khal vol i p 376 Brock vol ii p 155

The work has been twice printed viz in Constantinople A H 1302 and by the Dār al Ma'arif Haidarābad A H 1310

Written in elegant Magribi Naskh

Dated Monday the 11th Dū l Hijjah A H 1052=A D 1642

Scribe عمر بن أحمد المقرئ

No 2135

fol 80 lines 21 size 8½×6 6½×3½

جمع الحوامع

JAM'AL-JAWĀMI'

An old copy of a rare and useful work on grammar

Author Jalaladdin Abdarraḡman bin Abi Bakr as Suyuṡi

ḡal al dīn 'add al ḡam'is bin Abi Bakr al Sūyūṡi
(*d* A H 911=A D 1505) See
Lib Cat vol v part i No 123

Beginning —

بسم الله الرحمن الرحيم
الحمد لله الذي جعل العلم نوراً
والعلماء أئمةً
والعلماء أئمةً
والعلماء أئمةً
والعلماء أئمةً

The work is divided into an introduction and seven chapters each subdivided into several sections The chapters are as follows —

Fol 15	الكتاب الأول في العدد وهي المرفوعات والمنصوبات والنواسخ
Fol 25 ^a	الكتاب الثاني في الفصائل
Fol 40 ^a	الكتاب الثالث في المحذورات وما حذر عليها
Fol 50 ^b	الكتاب الرابع في العوامل
Fol 57 ^b	الكتاب الخامس في النواع وعوارض التراكيب
Fol 65 ^b	الكتاب السادس في الأئمة
Fol 74 ^b	الكتاب السابع في التصريف

The work was completed, as stated by the author at the end, on the night of Tuesday, the 27th Jumâdâ I, A H 871=A D 1466

Another copy of the work is noticed in München, No 745

Written in fair Arabian Naskh Slightly worm-eaten and water-stained

Dated Saturday, the 15th Shawwâl, A.H. 992=A D 1584

Scribe *أحمد الدين الشَّيْخ نور الدين علي الأحمدي*

No. 2136.

fol. 87, lines 15, size $7\frac{1}{2} \times 4\frac{1}{4}$, $5 \times 2\frac{1}{4}$

شرح البرعمة ، في علم التصريف ،

SHARḤ A'1'-'1'ARSÎF FÎ 'ILM A'1'-'1'ASRÎF.

A commentary on *At-Tarsîf fî 'Ilm al-Tasrîf*, a rhymed treatise on inflection by Al-Murshidî By Mirzâ Muhammad bin Muhammad Ridâ bin Ismâ'îl bin Jamâladdîn al-Qummî al-Mashhadî *ميرزا محمد بن محمد رضا بن اسماعيل بن جمال الدين القمي المصدي*.

Beginning

*الحمد لله ، الأمور والصلوة على من أرسله ليطم الدهور الخ **

The commentator, who flourished towards the end of the 11th century of the Hijrah, tells us in a short prefatory note that it was while he was teaching his son, Ismâ'îl, that he wrote the present commentary on *At-Tarsîf* of Al-Murshidî

This Al-Murshidî, whose full name is 'Abdarrahmân bin 'Îsâ bin Murshid al-'Umarî, was born at Mecca on Friday, the 5th Jumâdâ I, A H 975=A.D. 1567 He received his education from a large number of eminent scholars, including Muhammad bin Ahmad ar-Ramlî (*d* A H 1004=A D 1595), 'Abdallâh al-Kurdî al-Bagdâdî (*d* A H 1003=A D 1594), Qâdî Ibn Zuhannah (*d* A H 1010=A D 1601) and Mullâ 'Alî bin Sultân Muhammad al-Qârî al-Harawî (*d* A H 1014=A D 1605, see No 2122 above) In A H 999=A D 1590, he delivered lectures on the *Saḥîh* of Bukhârî (see Lib Cat, vol v, part I, No 129) in the Madrasah founded by Muhammad Pâshâ In A H 1005=A D 1596, he was appointed a professor in the Madrasah attached to the holy Mosque of Mecca Later, in A H 1020=A D 1611, he was given the posts of the Khatîb and the Imâm of that mosque In A H 1027=A D 1617, he was made the principal of the

Sulaimaniyah College founded by Sulhān Sulaimān I (A.H. 926-971 = A.D. 1510-1566) *Al Muḥabbī Khulāṣat al Aḡar* vol. II p. 369 describes him as the foremost traditionalist of Hijaz in his time. He wrote besides the works mentioned in Brock vol. IV p. 380 a commentary on *It Targīf* entitled *Ṭaḥ al Ṭaḥīl* a commentary on *It Ḥosif*, *Ilm al Arūḥ wa l Qawāṣif* a commentary on the *Saḥīḥ* of Bukhārī up to the chapter *كتاب رجع العلم و عمر العمل* a versified treatise on astronomy entitled *Manāḥil as Samar* a treatise explaining a difficult passage of the *Tafsīr al Jalālīn* entitled *Tamīm al Faṣḍah Bitatmīm Surat al Maṣḍah* a treatise on the law of endowment entitled *Ḥaḡf al Ḥumam al Munṣif Inda Qawl al Imām Abi Yūsuf* a commentary on *Ṭiqd al Ḥuman* a treatise on rhetoric by As-Suyūṭī (I A.H. 911 = A.D. 1505) and a treatise containing a reply to a theological question entitled *Al-Jawāb al Muṣṭam*. He was put to death by the order of Mīmālīn Abulmuntṭalīb (I A.H. 1039 = A.D. 1629) the Sharīf of Meccah on Friday the 11th Du l-Hijjah A.H. 1037 = A.D. 1627. See *Khulāṣat al Aḡar* vol. II pp. 369-376 *Sulḥat al Aḡr* fol. 13^a-15^b *Tijāl Tabaqat* vol. VI fol. 73.

The commentary was completed as stated by the author at the end on Tuesday the 10th Jamādī II A.H. 1040 = A.D. 1627.

No other copy of the present commentary is known. Four copies of *It Targīf* see India Office No. 179 *Cairo* vol. II p. 2.

A commentary on *It Targīf* by Ibrāhīm al Bajūrī (d. A.H. 1276 = A.D. 1860) has been printed in Cairo A.H. 1310.

Written in fair Naskḥ with some marginal notes. Slightly worm eaten and water stained.

Not dated probably 15th century.

No 2137

fol. 159 lines 23 size 8½ x 5½ 6 x 3½

شرح الأصول الأكرام

SHARH AL-USŪL AL-AKBARĪYAH

A valuable and correct copy of a commentary by Abi Akbar bin

Abi al Ḥalībīdī على أكبر بن على الأناكاسي on his own treatise on etymology entitled *Al Usūl al Akbarīyah*.

Beginning

و بحمد الله المدين الكريم و بالصلوة على رسوله محمد بنى الخ
 العظم و على آله الدين هم على الصراط القويم هذا شرح من الكامع
 المختصر المسمى بالاصول المعروف ، بالاصول الاكبريه المدسونه الى على
 اكر بن على الالبانادى الحامد لله تعالى بقوله الحمد لله - جملة حذرية
 او اسائنة الح *

The author, 'Alī Akbar, an eminent grammarian, who was a native of Allahâbâd (India), wrote also a Persian treatise on Arabic inflection, entitled *Fusûl-i-Akbarî*. He died in A H 1091 = A D 1680. See Br. Mus Pers Cat, p 522, Bibliotheca Sprenger, No. 1069, Lib Cat, vol ix, No 773

For other copies see Bûhâr, No 377, Râmpûr, p 522, and Âsafiyah, p 892

According to the following colophon, the MS, dated A H 1087 = A D 1676, was copied from a transcript of the author's original work within his lifetime

تم ، هذه النسخة يوم السبع ، الثامن من شعبان المعظم من
 شهر سنة سبع و ثمانين و اوه ، و نقل ، عن النسخة المنقولة عن خط
 المصنف ، سلمه الله و ابقاه *

Written in Nasta'liq. The text is included in the commentary, and distinguished by a red line drawn over it

Slightly worm-eaten and water-stained

No. 2138

fol 257, lines 15, size $8\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{3}{4}$

The Same

Another copy of the same work, beginning as the above

Written in fair Nasta'liq Slightly worm-eaten

Not dated, probably 18th century.

No 2139

foli 47 lines 13 size $8\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4\frac{1}{2}$

شرح الغارسمونه رحمة من المحاة

**SHARH AL-GÂZ SĪBAWAIH WA GAIIRIHĪ
MIN AN-NUHÂT**

An anonymous commentary on the verses of the Arabian poets quoted by Sibawaih (d A H 180=A D 796 see No 2011 above) and other grammarians as their authorities

Beginning —

الحمد لله رب العالمين و الصلوة على سيدنا محمد
بألف في شرح الالباب التي
للمدرسين من فحول الرجال *

There is no clue to the author The latest authority quoted is Jalaladdin as Suyuti who died in A H 911=A D 1505 see No 2135 above

The verses are arranged in alphabetical order according to the last letters

No other copy of the work is known

Written in Arabian Nashh the verses being in red

Not dated probably 18th century

Scribe ريس الكردى المكرى

No 2140

foli 248 lines 15 size 8×5 $6 \times 3\frac{1}{2}$

ناهر البرهان

BÂHIR AL-BURHÂN

A commentary by Ahmad bin Mas'ud al Husaini al Harkami upon his own grammatical treatise *Nâdirat al Bayan*

Beginning:

الحمد لله الذى جعل الكلمة لها ومع معنى الإيمان و بعد
 فإن العدد انما حية ، العلمى احمد بن محمد ود الحسن ، الميركاوى اله تفر
 بالمدينة اراد ان يحرر سحرًا فادر اندين و يسرحه سرحا النخ *

The preface includes a dedication to Sayyid Gulâm Ahmad khân the grandson of 'Umdat al-Mulk khân Jahân Bahâdur Zafar Jang 'Âlamgîrî. This 'Umdat al-Mulk whose proper name is Mir Malik Husam, was the foster-brother of Aurangzib (A.H. 1068-1118=A.D. 1657-1706). He was a nobleman of high degree and was appointed governor of the Deccan in A.H. 1081=A.D. 1670. He died in A.H. 1109=A.D. 1697. See Beales Oriental Biographical Dictionary p 214.

The work is divided into three *Qism* as follows .

- | | |
|--------------------------|-----------------------|
| I. Fol. 3 ^c . | القسم الأول فى الحسم |
| II Fol 145 ^b | القسم الثانى فى العمل |
| III Fol 174 ^c | القسم الثالث فى الحرف |

The work was completed as stated by the author at the end in Ramadân A.H. 1150=A.D. 1737.

A copy of the work is noticed in Râmpûr p 556

The MS was transcribed from the author's original draft by his disciple Izzaddin Ahmad in A.H. 1152=A.D. 1739.

Written in fair Indian Nasta'liq The commentary includes the whole text distinguished by a red line drawn over it.

Slightly worm-eaten

Fol 1^b contains a seal bearing the inscription لسان الله من محمد ورد . الدولة مدشى محمد . For a similar inscription see No 1996 above The title-page contains a note by a certain Salâmallâh referring to his purchase of the MS in A.H. 1168=A.D. 1754.

No 2141

foli 96 lines 21 size 114x7 84x4

السفحة الورقية

AT-TUHFAT AL-WAZIRIYAH

A treatise on syntax by Muhammad Abdalhaqq al Khairabadi
 محمد عبد الحق الخيرا بادی

Beginning —

يا مالک يوم الدين اناک بعدد و اناک تسعین و بعد بفعل
 العدد العشر الى الله العلی الہادی محمد عبد الحق الخیر آبادی اناک
 الله عن طلبات الجهل و هدای الی نور العلم و الفصل اثنی مع فصول ثانی
 فی التراجیع و حیدہ مدحی فی الصنائع و تراکم ادراج الہیوم علی و بلاط
 امواج العموم لدی حرب سالہ فی علم المتداول *

The author a distinguished scholar of India flourished towards the end of the 13th century of the Hijrah and belonged to an illustrious family of Khairabad a town in India which produced several scholars of repute. Our author studied under his father Mawlana Iadhaqq (d. A.H. 1278=A.D. 1861) the author of *Al-Hadiyat as-Saidiyah* (see Lib. Cat. vol. XXI No. 2403) and held a high post in the court of the Nawwab of Rampur. He wrote several instructive works on logic and metaphysics. For some account of his life see *Tadhkirah Ulama-i-Hind* p. 110.

The preface includes a dedication to Nawwab Waziraddaulah Amir al Mulk Muhammad Wazir Khan Bahadur Nuratjang.

No other copy of the work is known.

Written in fair Indian Nasta'liq.

Not dated probably 19th century.

RHETORIC.

No. 2142.

foll 161, lines 17, size $9\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{2} \times 4\frac{1}{4}$

مفتاح العلوم

MIF'T'ÂḤ AL-'ULÛM.

An old copy of the third part of *Miftâḥ al-'Ulûm*, a well-known standard work treating of grammar, rhetoric and prosody. The present part deals with rhetoric

Author Sî'âjaddîn Yûsuf bin Abî Bakr bin Muhammad bin 'Alî bin Ya'qûb as-Sakkâkî al-Khwârizmî سراج الدين يوسف بن ابي بكر بن محمد بن علي بن يعقوب السكاكي الخوارزمي He was born in Khwârizm, A H 555 = A D 1160 He studied under Shaikh al-Islâm Mahmûd bin Sâ'id bin Mahmûd al-Hârîsî and others Yâqût in the *Irshâd al-A'ib*, vol VI, *Juz VII*, p 306, describes As-Sakkâkî as a man of great eminence and vast learning, deeply versed in grammar, rhetoric, prosody, law and theology He died in A H 626 = A D 1228 See *Al-Jawâhir al-Mudîyah*, fol 91^b, *Bugyat al-Wu'ât*, fol 340^a, *Dustûr al-'Ilâm*, fol 63^b, *Al-Aṣmâr al-Janîyah*, fol 189^a, *Iktifâ' al-Qunû'*, p 357, Brock., vol I, p 294

— Beginning

القسم الثالث ، من كتاب المفتاح في علمي المعاني والبيان وفيه
مقدمة لبيان حدى العلمين والعرض وفيهما وصلان لربط معاودتهما
والكلام فيهما الح ١

For other copies see India Office, No 846, Br Mus, No 550, Br Mus Suppl, No 981, Berlin, Nos. 7184-6, Leyden, Nos 294-6, Escur, Nos 205, 232, 251, Munchen, No 678, Paris, Nos 3955, 4372, Houtsma, No 412, Cairo, vol IV, p 154, Kûprilîzâdah Nos. 1446-8, Hamîdîyah, Nos 1252-3, Waliaddîn, Nos. 2852-3, Hûr Lailâ, No 397, Râmpûr, p 569 See also Hâj Khal, vol VI, p 15

The work has been printed in Cairo, A H 1317

Written in Arabian Naskh, with copious marginal notes Fol 126 is inserted by a later hand

Slightly worm eaten and water stained

Dated A H 772=A D 1370

Scribe عماد بن محمد بن علي العسائي

The marginal notes were written by a certain Abdalqhalq in A H 773=A D 1371 as appears from the following note at the end —

و قد وقع فرائي من تحسسه هذا الكتاب عزة حمادي الاولى سنة
 ثلاث وسبعين و ستمائة و انا العبد المذنب الراجي رحمه ربه الهادي
 عبد الحالك بن عثمان *

The title page as well as foll 23 54^a 74^a 114^a and 161^a contain seals bearing the inscription عند الله بن سيم عند الغنى dated A H 972 =A D 1564

No 2143

foll 212, lines 14 size 10½×7½ 7½×4

The Same

Another copy of the third part of *Miftah al Ulum* beginning as the above

Written in fair Arabian Naskh with copious marginal notes
 Worm eaten and water stained

Dated Tuesday the 29th Shawwal A H 808=A D 1400

A seal bearing the inscription مالک ابن کتاب سرف الدين بن ماني ابنى
 1165 dated A H 1165=A D 1751 is found on every page of the MS

No 2144

foll 168 lines 21 size 10½×7½ 6½×3½

The Same

Another copy of the third part of *Miftah al Ulum* (see No 2142 above) with a *Takmilah* (complement) treating of prosody In complete at the end

Written in elegant Arabian Naskh within double red ruled borders The headings of the chapters are in red

Slightly worm eaten and water stained

Not dated probably 16th century

No. 2145.

foll. 251, lines 29, size $10 \times 6\frac{1}{2}$, $7 \times 4\frac{1}{4}$

شرح المعصاح

SHARḤ AL-MIF'Ī'ĀḤ.

An old copy of a commentary on the third part of *Miftāḥ al-'Ulūm* of As-Sakkākī, see No 2142 above By Sa'daddīn Mas'ūd bin 'Umar at-Taftāzānī ساعد الدين مسعود بن عمر التفتازاني (d. A. H. 791 = A. D. 1388, see Lib Cat, vol x, No 500)

Beginning —

حضر حضر يوشح به صدر الكلام واحسن حديثه ، يشرح لمقتضى المعام
حمد الله الذي حلل الانسان عامه البيان واتم له الانسان فاعلمه التذلل الى

We learn from the preface that the author, at the request of his friends, began the present work in his old age, having been previously engaged in writing glosses on *Al-Kashshāf* of Az-Zamakhsharī (see Lib Cat, vol xviii, part II, No 1354) According to Hāj Khalīfah, vol. vi, p 16, it was completed in A. H. 789 = A. D. 1387 Our author, in A. H. 748, composed a commentary on the abridgment of the present text (see No 2153 below) under the title of *Al-Mutawwal* (see No 2155 below), and soon after, in A. H. 756, he abridged *Al-Mutawwal*, the new work being known as *Mukhtasar al-Ma'īn* (see No 2173 below) The excessive devotion of students to the text induced the author to compose the commentary under notice

For other copies see Leyden, No 298, Wien, No 235, Paris, No 4373, India Office, Nos 847-8, Escur., No. 26, Ayā Sūfiyah, No 4413, Waliaddīn, Nos 2834-6, Kūpīlīzādah, No 1436, Nūr 'Usmānīyah, Nos 4466-7, Rāmpūr, p 566 See also Brock, vol 1, p 294

Written in cursive Naskh, with some marginal notes Slightly worm-eaten and water-stained

Not dated, 'probably 14th century

The following note on the title-page tells us that the MS was transcribed in the author's lifetime or shortly thereafter

هذا الكتاب من تصديقات الصدر العلامة سعد الدين التفتازاني

.... وكان كتابه فريدا بعد المصنف *

No 2146

fol 196 lines 27 size $10\frac{3}{4} \times 7$ $7\frac{3}{4} \times 3\frac{3}{4}$

The Same

Another copy of the same work beginning as the above

Written in Nasta liq

Dated A H 999=A D 1590

Fol 1^b contains a seal bearing the name of a certain Muhammad dated A H 1248=A D 1832

No 2147

fol 194 lines 23 size $10\frac{1}{2} \times 7$ 8×4

المصباح شرح المفتاح

AL-MISBÂH SHARH AL-MIFTÂH

An old copy of a commentary on the third part of *Miftah al Ulum* of As Sakakî (see No 2142 above) By Ali bin Muhammad bin Ali better known as As Sayyid al Sharif al Jurjani هادي بن علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني (d A H 816=A D 1413 see Lib Cat vol v part ii No 356)

Beginning —

بسم الله الرحمن الرحيم على ما هددنا الله من دواعي المعاني بدواعي الدلائل

والله اعلم من خفائس المعاني بدواعي الدلائل *

According to Haj Khal vol vi p 17 the work was completed at Fransoxiana in the middle of Shawwal A H 803=A D 1400 The same date of composition is given at the end of the copies noticed below In the present copy the date has been disfigured and changed into A H 843=A D 1439 by adding the word اربعين apparently in a different and much later hand between the words ثلاث and ثمانية This date is obviously incorrect since the commentator died in A H 816

For other copies see Berlin Nos 7229 30 Wien No 236 Leyden No 299 Paris No 4419 Escur Nos 63 206-8 210 284 615 Aya-Sufiyah Nos 4409-12 Wahiaddin Nos 2837 8 Kupri

No. 2145.

foll 251, lines 29, size $10 \times 6\frac{3}{4}$, $7 \times 4\frac{1}{4}$

شرح المعاج

SHARH AL-MIF'Ī'ĀH.

An old copy of a commentary on the third part of *Miftāh al-Ulūm* of As-Sakkākī, see No 2142 above By Sa'daddīn Mas'ūd bin 'Umar at-Taftāzānī سعد الدين مسعود بن عمر التفتازاني (d A H 791 = A D 1388, see Lib Cat, vol x, No 500)

Beginning —

حضر حضر يوشح به صدر الكلام و احسن حديثه ، يروى عن المعاصي
حمد الله الذي حلل الانسان علمه ايمان واتم له الانسان فاعلمه التدين الح *

We learn from the preface that the author, at the request of his friends, began the present work in his old age, having been previously engaged in writing glosses on *Al-Kashshāf* of Az-Zamakhsharī (see Lib Cat, vol xvii, part II, No 1354) According to Hāj Khal, vol. vi, p 16, it was completed in A H 789 = A D 1387. Our author in A H 748, composed a commentary on the abridgment of the present text (see No 2153 below) under the title of *Al-Mutawwal* (see No 2155 below), and soon after, in A H 756, he abridged *Al-Mutawwal*, the new work being known as *Mukhtasar al-Ma'īnī* (see No 2173 below) The excessive devotion of students to the text induced the author to compose the commentary under notice

For other copies see Leyden, No 298, Wien, No 235, Paris, No 4373, India Office, Nos 847-8, Escui, No 26 Ayā Sūfiyah, No 4413, Waliaddīn, Nos 2834-6, Kūprilizādah, No 1436, Nūr 'Usmānīyah, Nos 4466-7, Rāmpūr, p 566 See also Brock, vol i, p 294

Written in cursive Naskh, with some marginal notes Shghtly worm-eaten and water-stained

Not dated, 'probably 14th century.

The following note on the title-page tells us that the MS was transcribed in the author's lifetime or shortly thereafter

هذا الكتاب من تصديقات السحر العلامة سعد الدين التفتازاني . .

... و كان كتابه قريباً بعد المصنف ، *

No 2146

fol 196 lines 27 size $10\frac{1}{2} \times 7\frac{7}{8} \times 3\frac{1}{2}$

The Same

Another copy of the same work beginning as the above

Written in Nasta'liq

Dated A H 999 = A D 1590

Fol 1^b contains a seal bearing the name of a certain Muhammad
dated A H 1245 = A D 1832

No 2147

fol 194 lines 23 size $10\frac{1}{2} \times 7\frac{7}{8} \times 4$

المصباح شرح المصباح

AL-MISBÂH SHARH AL-MIFTÂH

An old copy of a commentary on the third part of *Miftâh al Ulum* of As Sakhnâkî (see No 2112 above) By 'Alî bin Muhammad bin 'Alî better known as As Sayyid ash Sharîf al Jurjânî علي بن أبي محمد المعروف بالسيد الشرف الجرجاني (d A H 816 = A D 1413 see Lib Cat vol 1 part II No 356)

Beginning —

بسمك اللهم على ما هديناك من دواعي المعاني بدواعي الدلائل

اطلعتنا عليه من حقائق المعاني بدواعي البرهان *

According to Haj Khalîl, vol vi p 17 the work was completed at Transoxiana in the middle of Shawwâl A H 803 = A D 1400. The same date of composition is given at the end of the copies noticed below. In the present copy the date has been disfigured and changed into A H 843 = A D 1439 by adding the word اربعين apparently in a different and much later hand between the words ثلاث and مائة. This date is obviously incorrect since the commentator died in A H 816.

For other copies see Berlin Nos 7229-30 Wien No 236 Leyden No 299 Paris No 4419 Lescur Nos 63 206-8 270 284 640 Aya Suhyah Nos 4409-12 Wahaddîn Nos 2837 8 Kupri

lîzâdah, Nos 1437-8, Nûr 'Uṣmânîyah, Nos 4168-73, Râmpûr, p 565, Bûhâr, Lib Cat, vol 11, No 397 See also Brock., vol 1, p 294

The work has been printed in Constantinople, A H 1241

Written in Arabian Naskh, with some marginal notes The passages of the text are introduced by the word **فَال** in red Some folios are wanting after fol 1

Dated A H 859 = A D 1454

Fol 1^b contains a seal of 'Uṣmân Âfandî, the retired Qâdî of Adarnah, bearing the inscription **وہو، عدالکتاب، لہ، وطلبا لمريضات اللہ**، **الوہاب، ان، امدی، الہ، صل عن فضاء**، **ادرنہ سنہ ۱۰۸۹**، dated A.H 1089 = A.D. 1678

No. 2148.

fol 258, lines 21, size $7 \times 5\frac{3}{4}$, $5\frac{1}{4} \times 3\frac{1}{4}$

The Same

Another old copy of the same work, beginning as the above
The colophon reads thus

و قد بجر الفراغ من تأليعه اواسط شوال من سنة ثلاث و دمان مائه
و حسدا لله و نعم الوكيل و وقع الفراغ من نسخه يوم الثلثة عشر شهر
جمادى الاولى من شهر سنة ١٠٨٩ و تسعين و دمان مائه على يد العدد
الصعدہ، على بن احمد بن منصور السامعي *

Written in fair Arabian Naskh, with some marginal notes
Slightly worm-eaten and water-stained

Dated Tuesday, the 10th Jumâdâ I, A H 896 = A D 1490

Scribe على بن احمد بن منصور السامعي.

No. 2149.

fol 185, lines 25-29, size $8\frac{3}{4} \times 5\frac{1}{4}$, $6 \times 2\frac{1}{2}$

The Same

Another copy of the same work, beginning as usual

Written in cursive Arabian Naskh Slightly worm-eaten and water-stained Fol 110^b contains a large gap against which are noted the words **يباع صحيح**

Not dated probably 15th century

Three *Arddidah* probably belonging to the officials of Mogal Emperors of Delhi are found at the end

No 2150

fol 116 lines 17 size $7 \times 4\frac{1}{2}$ $4\frac{1}{2} \times 2\frac{1}{4}$

شرح المفتاح

SHARH AL-MIFTÂH

A very old copy of a commentary on the third part of *Miftah al Ulum* of As Sakkaki (see No 2142 above) By Shām addin Ahmad bin Sulaiman bin Kamal Pasha محمّد بن سليمان بن جمال (d A H 940 = A D 1533 see Lib Cat vol iv No 76)

Beginning —

الحمد لله حق حمده و الصلوة على محمد و آله و صحبه و قال القسم
 الكاتب اقول مر المصنف كتابه في علم الادب هو عدة معروف بما
 يكرر به عن الخطاء في كلام العرب الخ *

We learn from Haj Khal vol vi p 22 that the author wrote besides a commentary on the original text of A Sal kafi a commentary on its abridged and improved edition entitled مفتاح المعاني

For other copies see Nur Usmaniyyah No 1434 and Fecur No 220 See also Berlin No 7238 where it is designated كتاب الامام لمولانا ابن جمال ناسا

Written in elegant Arabian Naskh The text is introduced with the word قال and the commentary begins with the word اقول, both written in red ink Fol 9 is blank

Dated A H 960 = A D 1552

The titlo page contains the seals and signatures of several former owners of the MS

No. 2151.

fol 111, lines 19, size $8\frac{1}{2} \times 6$, $6 \times 3\frac{1}{2}$

الحاشية على المصباح

AL-ḤASHIYAH 'ALĀ'L-MIFTĀH.

An anonymous gloss on the third part of *Miftāh al-'Ulūm* (see No 2142 above), intended to confute the criticisms made on As-Sakkākī, the author of the text, by At-Taftāzānī (*d* A H 791= A D 1388, see No 2145 above), As-Sayyid ash-Sharīf al-Juḥānī (*d* A H 816= A D 1413 see No 2147 above), Al-Fanārī (*d* A H 834= A D 1430), Muṣannafak (*d* A H 875= A D 1470), Mawlānā Luṭfi, Shaikh Sanān (*d* A H 912= A D 1506), Yahyā bin Ahmad al-Kāshī (who flourished in the 10th century of the Hīrah) and Ibn Kāmāl Pāshā (*d* A H 940= A D 1533, see No 2150 above) in their works

Beginning —

الحمد للمصباح في المعاني و الدين و الصلوة على من ادرك
علمه وصل الخطاب اليمصاح سبيل حذر الدين و على آله واصحابه
الموصوفين بدلالة الكلام و عدونه اللسان صلوة دائمة بدام الزمان
البح *

Incomplete at the end

Written in cursive Naskh

Not dated, probably 17th century

The title-page contains a seal bearing the inscription باللة الوثائق، dated A H 1055= A D 1645. The title-page also contains the signatures of Yahyā bin al-Husain (*d* A H 1090= A D 1679, see Nasamat as-Sahar, vol II, fol 234^b), Zaid bin Muhammad bin al-Hasan (*d* A H. 1122= A D 1710, see *ibid*, vol I, fol 221^b), his son Muhammad bin Zaid, Ahmad bin Muhammad Qāṭin and 'Alī bin Ahmad Qāṭin, to whom the MS at one time or another belonged

No 2152

foll 160 lines 13 size $10 \times 7\frac{1}{2}$ $6 \times 3\frac{1}{2}$

المصالح في احصار المصالح

AL-MISBÂH FÎ IKHTISÂR AL-MIFTÂH

An excellent and very early copy of an abridgment of the third part of *Miftah al Ulum* (No 2142 above) of As Saklâkî

Author Badraddin Muhammad bin Muhammad bin Abdallah bin Abdallah bin Malik at Ta' al Jayyani بن محمد بن محمد بن عبد الله بن عبد الله بن مالك الطائي البغدادى (d A H 686 = A D 1287)
See No 2091 above

Beginning —

الحمد لله هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله الخ *

Cf Haj Khal vol vi p 18

For the contents of the work see Berlin No 7249 For other copies see Paris No 4375 and Escur Nos 219 and 250 See also Brock vol i p 29b

Written on thick paper in beautiful Naskh with some marginal notes

Dated Saturday the 16th Shawwal A H 732 = A D 1331

Scribe ابراهيم بن محمد

No 2153

foll 145 lines 7 size $9\frac{1}{2} \times 9$ $5 \times 3\frac{1}{2}$

تلخيص المصالح

TALKHÎS AL-MIFTÂH

A well known abridgment of the third part of *Miftah al Ulum* (No 2142 above) of As Saklâkî

Author Al Khatib Jalaladdin Abu l Ma'ali Muhammad bin Abdarrahan bin Umar al Qazwini بن محمد بن ابراهيم بن محمد بن عبد الرحمن بن عمر القزويني

Beginning —

الحمد لله على ما انعم و عام من العنان ما لم يعلم الخ *

The author, a philologist of great talent, who traces his descent from Abû Dulaf al-'Ijlî (*d* A H 226=A D 840), an illustrious poet and the chief of Al-Karaj (a town in Persia), was born at Mawsil in A H 666=A D 1267. He studied under his father and Shâikh Ahmad bin Ibrâhîm al-Wâsitî al-Fârûnî (*d* A H 694=A D 1394), and settled for some time in Rûm where he discharged the duties of Qâdî while a young man of not more than 20 years of age. Afterwards he went with his brother, Imâmaddîn, to Damascus, where both of them were received with marks of respect, and were appointed Khatîb of the Umawî mosque and Qâdî of the city, respectively. On the death of his brother he succeeded him as the Qâdî of Damascus, and subsequently, in A H 727=A D 1326, he was summoned by Sultân Al-Malik an-Nâsir Muhammad (A H 709-741=A D 1309-1340) to Cairo to take the place of Badraddîn Ibn Jamâ'ah (*d* A H 733=A D 1332) as the Qâdî'l-Qudât (Chief Justice). He remained in Cairo about eleven years, and became very influential at the court of the Sultân, who had a high regard for him, and once made him a gift of 30 000 dînârs. In A H 738=A D 1337, being charged with lack of control over his son 'Abdallâh, who was taking an undue advantage of his father's position, he lost the favour of the Sultân, and was reverted to the post of Qâdî of Damascus. This was a great shock to him, and shortly afterwards he died at Damascus in A H 739=A D 1338. Ibn Hajar al-'Asqalânî and other biographers describe him as a great scholar, deeply versed in several branches of learning, eloquent and noble-minded. He wrote, besides the present work, a larger one on rhetoric, entitled *Al-Idâh*. For further particulars of his life see Ad-Durar al-Kâminah, fol 159^a, Bugyat al-Wu'ât, fol 47^a, Dustûr al-I'lâm, fol 108^b, Husn al-Muhâdarah, fol 352^b, Tabaqât al-Kubrâ by As-Subkî, vol VII, fol 26^a, Tabaqât by Ibn al-Mulaqqîn, fol 148^a, Tabaqât by Ibn Qâdî Shuhbah, fol 128^b, Mirât al-Janân, fol 456^b, Raf'al-Isr, fol 117^a, Brock, vol II, p 22.

For other copies of the work see India Office, No 849, Berlin, No 7187, Munchen, No 680, Leyden, Nos 301-5, Paris, Nos 4379-83, Escur, Nos 227, 232, 248, 420, 636, Hamidiyah, Nos. 1217-19, Waliaddîn, No 2747, Nûr 'Usmânîyah, Nos 4379-81, Âsafiya, p 141, Râmpûr, p 560.

The work has been frequently printed, viz, in Calcutta, 1815, in Constantinople, 1811, in Delhi, 1888, and in Bairut, 1884. Part of it has also been published in Mehren's *Rhetorik der Araber*.

Written in Indian Naskh, with marginal and interlinear notes.

Dated A H 978=A D 1570.

Scribe عبد الوهاب بن نصر الدين بن عيسى

A seal bearing the inscription رب اعلمنى معتم الصلوة occurs at the end

No 2154

fol 40 lines 15 size $10\frac{1}{4} \times 6\frac{1}{4}$ $6\frac{3}{4} \times 4$

The Same

Another copy of the same work beginning as the above

Written in elegant Indian Naskh with copious marginal notes

Fol 28 should come after fol 29

Not dated probably 19th century

No 2155

fol 176 lines 23 size $10\frac{1}{4} \times 6\frac{3}{4}$ 7×4

الشرح المطول

ASH-SHARH AL-MUTAWWAL

A very early copy (transcribed in A H 749 only one year after its composition) of a well known commentary on *Talkhis al Miftah* (No 2153 above) by Sa daddin Mas'ud bin Umar at Taftazani (d A H 791 = A D 1388 see Lib Cat vol x No 500) For various glosses and annotations see Haj Khal vol ii p 404 and Brock vol i p 295

Beginning —

الحمد لله الذى اهدانا هذا المعانى و دافى العليل و ...

مدادى الانادى و رابع الاحسان *

The author tells us in the colophon that he commenced the work at Jurjan on Monday the 2nd Ramadan A H 742 = A D 1341 and completed it at Harat on Wednesday the 11th Safar A H 747 = A D 1346 It was dedicated to Mu'izzaddin Abu l Husain Muhammad Kart (A H 732-772 = A D 1331-1370) the ruler of Harat Cf Haj Khal vol ii p 404 The work under notice and its abridg

ment (see No 2173 below) are taught in Madrasahs up to this day

For other copies see Berlin, Nos 7191-2, Wien, No 237, München Nos 681-2, Br Mus, Nos 533-4, India Office, Nos 852-60, Paris, Nos 4386-91, Alger, No 200, Hûr Lailâ, Nos 394-5, Bashîr Âgâ, Nos 571-3, Ayâ Sûfiyah, Nos 4390-8, Nûr 'Usmânîyah, Nos 4446-51, Kûprilîzâdah, Nos 1424-6, Hamîdîyah, Nos 1246-50, Waliaddin, Nos 2850-1, Râmpûr, p 569, Âsafîyah, p 156 See also Brock, vol 1, p 295

The work was twice printed in Constantinople, viz, A H 1260, and A H 1304 The first portion of it was also printed in Lucknow, A H 1265 The same portion has been lithographed in Bhûpâl, A H 1301

Written in rather cursive Naskh, with some marginal and inter-linear notes It appears from the old pagination of the MS that foll 71 and 72, which should come in their proper order, have been misplaced in binding after foll 64 and 69, respectively Foll 119-143 are wanting

Worm-eaten and water-stained

Dated A H 749 = A D 1348

Scribe

حواطة محمد بن يونس

No. 2156.

foll 204, lines 23, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same

Another copy of the same work, beginning as the above

Written in Indian Nasta'liq, with copious marginal and inter-linear notes The beginnings of three *Fann*, into which the work is divided, are marked by marginal ornaments

Worm-eaten and water-stained

Dated Friday, the 15th Rabî' II, A H 996 = A D 1587

The seals of a certain Gulâm Ahmad Qârî, dated A H 1245 = A D 1829, are found on the title-page and on the last folio.

No 2157

fol 222 lines 25 size 11×7 8×4

The Same

Another copy of the same work beginning as usual

Written in Arabian Naskh Worm eaten and water stained

The correct order of the folios should be 1-10 219 216-218
213-215 220 221 206-212 11-59 222 60-206

Not dated probably 16th century

The title page contains besides an obliterated seal the seals
of Muhammad Farrukh Siyar Shah Badshah Gazi (A H 1124-1131=
A D 1712-1718) and a certain Asadallah of Azimabad (Patna)

No 2158

fol 309 lines 19 size 8×6 6×3½

The Same

Another copy of the same work beginning as usual

Written in Nasta'liq with marginal notes

Slightly worm eaten and water stained

Dated Delhi A H 1088=A D 1677

Scribe *ارطال بن سید محمد النابوی*

This is one of the MSS presented by Maulavi Abdulmajid of
Patna City

No 2159

fol 189 lines 26 size 11¼×7½ 8×5

The Same

Another copy of the same work beginning as usual

Written in fair Arabian Naskh within double red and blue ruled
borders The passages of the text are in red

Dated Monday the 11th Rabi II A H 1097=A D 1685

Scribe *نکته بن حسن بن احمد بن نکته بن ابراهيم الانسى*

The title page contains the signatures of several former owners
of the MS the earliest of which is dated A H 1138=A D 1720

No. 2160.

fol. 195, lines 37, size $11 \times 6\frac{1}{4}$, $8 \times 4\frac{1}{4}$.

The Same

Another copy of the same work, beginning as usual

Written in cursive Indian Naskh, with copious marginal notes.
The correct order of the folios should be 1-48, 53-79, 87, 81-86, 80, 88-135, 137-143, 136, 144-175, 183, 177-182, 176, 184-190, 49-52, 191-195

Dated Monday, the 7th Rabî' II, A H 1212 = A D 1797

No. 2161.

fol. 396, lines 17, size 11×6 $8 \times 3\frac{1}{4}$

The Same

A defective and incomplete copy of the same work The preface and several folios at the end are wanting

The MS opens thus

الحمد لله افتتح بعد الامن بالتسمية بحمد الله سبحانه وتعالى اداء
لشئ مما يجب عليه من شكر نعمائه الخ

Written in fair Indian Naskh.

Not dated, probably 19th century

No. 2162.

fol. 154, lines 19, size $8\frac{3}{4} \times 5$, $5\frac{3}{4} \times 2\frac{1}{2}$

الكاسه على الماويل

AL-HÂSHIYAH 'ALA'L-MU'I'AWWAL.

A gloss on *Al-Mutawwal* (see No 2155 above), by 'Alî bin Muhammad bin 'Alî, better known as As-Sayyid ash-Sharîf al-Jurjânî (d A H 816 = A D. 1413, see Lib Cat, vol v, part II, No 356)

Beginning —

الحمد لله رب العالمين والصلوة على سيد المرسلين محمد وآله و
صالحه وآله * ن الح

In the preface the author refers to his earlier and shorter gloss of which the present one is an amplified version written at the request of some of his pupils who were studying under him the commentary on *Talhiṣ al Miftāḥ* by At Taftazānī (see No 2155 above)

For other copies see Paris Nos 4392-4 Alger No 202 India Office Nos 361-4 Escur Nos 230 253-5 Nur Uṣmāniyah Nos 4415-17 Hamidiyah Nos 1228 9 Wāḥiddīn No 2778 Bashīr Aga Nos 558 9 Aya Sufiyah Nos 4371-4 Rampur p 562 See also Brock vol 1 p 295

The work has been printed in Constantinople A H 1241

Written in Indian Nastaḥq with marginal and interlinear notes

Dated the 19th Dū l Qa dah A H 1086=A D 1675

Scribe ستر محمد

The title page contains besides an *Arddīdah* and three seals bearing the name of a certain Fakhraddīn Ahmad Khan the seals of Sulaimanjah (A H 1243-1253=A D 1827-1837) and Amjad Ali Shāh (A H 1258-1263=A D 1842-1847) rulers of Oudh A seal bearing the name of a certain Abdal Kabīr is found on fol 2^a

No 2163

fol 120 lines 24 size 9½ × 5½ 6½ × 2½

The Same

Another copy of the same work beginning as the above

Written in fair Indian Naskh with numerous short lacunæ

The correct order of the folios should be 1 2 7 3-6 8-120

Dated A H 1098=A D 1686

The title page contains three seals two of which contain the following inscriptions —

رد بدامش حدا نسب احمد بعدد اعصى دس عدد الله

For the same seal as the second of these see No 2107 above

The third bears the inscription عالم العبد dated A H 1122=A D

No 2164.

foli 90, lines 17, size $6\frac{3}{4} \times 4$, $4\frac{1}{2} \times 5$

الحاشية على المطول

AL-ḤĀSHIYAH 'ALA'L-MU'T'AWWAL.

A gloss on *Al-Mutawwal* (see No 2155 above), by Ahmad al-
أحمد الـابـوردى Abiwardi

Beginning

الحمد لله الذى خلق الانسان وصبر المعانى وسبغ الله الى معرفه دقائق
القران و الصلوة على من عجز عن ادراكه ، معاماته عقول الدلاء
اما بعد فهذه هدايات جمعها و ألغها احمد ابوردى تراب افدام العقراء
لنكون سببا لمعرفة تصادفه ، العلماء و موحدا لسكرهم بعد ما عدوا فيها من
الكذ و العداء الحق *

Nothing is known of the author's life, or of his precise date.
He must have been a scholar of the 9th century A H, since A H 861 =
A.D 1456 is the date of composition given in Rampur, p 563

The MS is incomplete at the end It breaks off abruptly in the
middle of the *Mabhas* احوال المسدد الله

For other copies see Berlin, No 7196 Āsafiyaḥ, p 146,
Waliaddīn, No 2751, Rāmpūr, p 563

Written in Nasta'liq The passages from the text are dis-
tinguished by the word قوله in red Slightly worm-eaten

Not dated, probably 17th century

The seals of Masihaddawlah Hakīm 'Alī Hasan Khān Bahādūr
and of his son Muzaffar Husain, dated A H 1264 = A D 1848 and
A H 1277 = A D 1860 respectively, are found at the beginning and end

No. 2165.

foli 313, lines 23, size $9\frac{1}{4} \times 6$, $6\frac{1}{4} \times 3\frac{1}{4}$

الحاشية على المطول

AL-ḤĀSHIYAH 'ALA'L-MUTAWW'AL.

An old copy of a well-known gloss on *Al-Mutawwal* (see No 2155
above) by Ḥasān bin Muḥammad Shāh al-Fanārī, commonly called

Al Chalabi المعروف بالحلي (d A H 886=A D 1481 see Lib Cat vol x, No 537)

Beginning —

صلى الله سيدنا محمد وآله واصحابه وسلم اللهم ارحمنا وحقق المعاني
دعائنا العباد الارب الى العدم ان المراد بالالام في هذا المعام معناه
اللعوى وهو الاعلام مطلقا الخ *

For other copies see Berlin No 7203 Leyden No 301 India
Office Nos 667-72 Escur Nos 212 238 Aya Sufiyab Nos 4361-
6 Walhaddin Nos 2757-62 Hamidiyah Nos 1226 7 Nur
Usmaniyyah Nos 4404-8 Pampur p 562 Asafiyah p 146

The work has been printed in Constantinople A H 1270

The colophon reads thus —

تمت بعون الملك الوهاب وآله الجمع والآب هذه الآية الحمد لله
الاعاشه بحاشيته حسن حلقى على المطول في الثاني من محرم الحرام
سنة ٩٩٢ *

Written in cursive Indian Naskh It appears from the old
pagination of the MS that foll 20-23 24 157 161 262 and 269
which should come in their proper order have been misplaced in
binding after foll 30 18 163 156 268 and 261 respectively

Dated the 2nd Muharram A H 992=A D 1584

No 2166

foll 240 lines 15 size 8 $\frac{1}{2}$ × 4 $\frac{1}{2}$ 6 $\frac{1}{2}$ × 2 $\frac{3}{4}$

الحاشية على حاشية المطول

AL-HÂSHIYAH 'ALÂ HÂSHIYAT AL- MUTAWWAL

An annotation on the gloss of Al Khata'i (see No 2177 below)
on *Al Mutawwal* (see No 2105 above)

By Muhammad Farid bin Muhammad Sharif bin Muhammad Farid
bin Muhammad Sharif as Siddiqi al Ahmadabadî محمد فرید بن محمد
فرید بن محمد سرف بن محمد سرف الصدیقی الاحمدی an Indian scholar

belonging to Gujarât. He completed the present work, as he states at the end, in the last month of A H 1060=A D 1649. The date of his death and other particulars of his life are not known.

Beginning

عليه، الاعتراف والاثكال واليأس، العود و الارتحال الحمد لله الذي
اتمه، نصحه الدم و ادباء و حوذا من اعدم . اما بعد فعول
من لا احقر منه شخص في الدرية دل لا شيء في الحقيقة الم *

In the preface the author tells us that it was while he was studying *Al-Mutawwal* and its gloss by 'Abdalhavy al-Khatâ'i Mawlâzâdah under his father that he commenced to write the present work for the convenience of his fellow-students.

No other copy of the work is known.

The present copy, dated A H 1142=A D 1729, was transcribed from the author's original copy by Muhammad 'Abdal azim, as stated in the following colophon.

تمت، كتابة تحفيده مولانا وحيدا الشيخ محمد فريد بن
شيخ محمد سريه، بن الشيخ محمد فريد الصديقي على حاشية العاصل
الكامل العلامة العمامه مولانا عبد الحكى الخطائى السمر بمولادة على
العهاول بدد اصغر الخليفة دل لا شيء في الحقيقة اضعه، عباد الله الكريم
محمد عبد العظيم بن محمد عبد الرحيم عرو، عبد الملدي، كان الله تعالى لم
نعل، هذه الحاشية تمامها من اصله يعنى بخط مصغه و مؤلعه فدى الله
سرة العظام سنة ١١٤٢ *

Written in fair Indian Naskh. The quotations from the gloss of *Al-Khatâ'i* are introduced by the word *قوله* in red.

A seal bearing the inscription *لسان السلطان محمد ورد الدواة منسى محمد*, dated A H 1277=A D. 1860, is found on the title-page. For a similar inscription see No 1996 above.

No 2167

foli 155 lines 24 size $9 \times 5\frac{1}{4}$ $6\frac{1}{2} \times 3$

الحاشية على المطول

AL-HĀSHIYAH 'ALA'L-MUTAWWAL

A gloss on *Al Mutawwal* (see No 2155 above) by Qadī Quthaddīn قاضي قطب الدين

Beginning —

الحمد لله رب العالمين والصلاة على رسوله محمد وآله وأصحابه
أجمعين قوله حقائق المعاني و دقائق الدلائل في ذكر المعاني والدلائل
برأيه الاستدلال الخ *

The author's name does not occur in the text but in the following title written by a somewhat later hand on the first page —

حاشية قاضي قطب الدين د مطول *

The same author's name was probably contained in the worm eaten colophon in which the following words can be read (نصب)
الحاشية لقاضي

The author frequently refers in the present work to three of his other works hitherto untraced viz

- (1) حواشي شرح المعانيح
- (2) حواشي شرح الكشاف
- (3) حواشي شرح الطوالع

Nothing is known of the author's life or of his precise date. The latest authority quoted is Nizamaddin Usman al Khaṭṭāṭi who according to Haj Khalī vol II p 407 died in A H 901 = A D 1495

No other copy of the work is known

Written in Indian Nasta'liq with short lacunae. The passages from *Al Mutawwal* are introduced by the word قوله in red

Not dated probably 17th century

The title page contains besides notes by several former owners about their purchase of the MS a seal bearing the inscription
والله ذو العجل العظم

No. 2168.

foll. 235, lines 25, size $9\frac{1}{4} \times 6$, $6\frac{1}{4} \times 3\frac{1}{4}$

الحاشية على الموطول

AL-ḤĀSHIYAH 'ALA'L-MU'T'AWWAL.

A very popular gloss on *Al-Mutawwal* (see No 2155 above), by Mullâ 'Abdallhakîm as-Siyâlkutî ملا عبد الحكيم السيالكوتي (*d* A H 1067 = A D 1656, see Lib. Cat, vol x, No 509)

Beginning

وله افتتاح كتابه اى الكتاب المعدر فى الدهن الح

For other copies see India Office, No 876, Escur, No 233, Walîaddîn, Nos 2770-2, Hamîdîyah, Nos 1230-1, Nûr 'Usmânîyah, Nos 4424-5, and Bûhâr, Lib Cat, vol II, No 403

The work has been twice printed in Constantinople, viz, in A H 1227 and A H 1241

Written in elegant Persian Nasta'liq, within blue ruled borders. Short spaces for the word *وله*, which introduces quotations from the text, have been left blank. Fol 133^b contains a gap, against which are noted the words *صح الدياس*.

Not dated, probably 18th century

No. 2169.

foll. 245, lines 23 size 9×5 , $6\frac{1}{2} \times 3\frac{1}{4}$

The Same

Another copy of the same gloss, beginning as the above

Written in Indian Nasta'liq, with numerous short lacunæ

Not dated, probably 18th century

The title-page contains the seal of a certain Sayyid Ahmad 'Alî Khân, dated A H 1120 = A D 1708

No 2170

foli 278 lines 21 size $10 \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4$

The Same

Another copy of the same work beginning as usual

Written in Shikastah with numerous short heune

Not dated probably 18th century

Two seals bearing the name of a certain Muhammad Muzammil dated A H 1190=A D 1776 are found at the end

No 2171

foli 197 lines 27 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7 \times 3\frac{1}{2}$

The Same

Another copy of the same work but an old one The first folio is wanting The MS opens abruptly thus —

الاحسانى او سالى ان الله اد دافع الاحسانى المنسوب الى

الفاعل المختار سواء كان مختاراً منه اولاً الى *

Written in Shikastah The extracts from *Al Mula'ual* are introduced by the word تولد in red Worm eaten and water stained

Dated A H 1073=A D 1662

Scribe سبح ملى محمد بن سبح جمال

The MS was presented to the Library by Sayyid Abdalmajid of Patna City

No 2172

foli 329 lines 20 size $9 \times 5\frac{1}{2}$ $6\frac{1}{2} \times 4$

The Same

Another copy of the same gloss with a short prefatory note by the author's son Abdallah al Labib who presented the work to Aurangzib (A H 1068-1118=A D 1659-1706)

The preface is defective at the beginning The work proper begins and ends as usual

Written in fair Indian Naskh, within double red ruled borders
The quotations from *Al-Mutawwal* are introduced by the word قوله
in red. Foll 99-108 should come after fol 112

Not dated, probably 18th century

No. 2173.

fol 168, lines 25, size $8\frac{3}{4} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{3}{4}$

مختصر المعاني

MUKH'T'AŞAR AL-MA'ÂNÎ.

A shorter commentary on *Talkhîs al-Miftâh* (see No 2153 above),
by Sa'daddîn Mas'ûd bin 'Umar at-Taftâzânî, سعد الدين مسعود بن عمر
(d. A. H. 791 = A. D. 1388, see Lib Cat, vol. x, No 500)

Beginning

بسم الله الرحمن الرحيم يا من شرح صدورنا لتلخيص البيان في ابراج المعاني
و نور قلوبنا بلوامع البيان من مطالع المثاني الحمد *

In the preface the author makes mention of his elaborate and
exhaustive commentary known as *Al-Mutawwal* (see No 2155
above), from which he prepared the present concise one at the request
of some of his literary friends at Gajdawân (a village close to the
town of Bukhârâ) in A. H. 756 = A. D. 1355, and dedicated it to Sultân
Jalâladdîn Abu'l-Muzaffar Mahmûd Jânî Beg (A. H. 741-758 = A. D.
1340-1356) Cf Hâj Khal, vol II, p 404

For other copies see Berlin, Nos 7206-7, Leyden, Nos 307-8,
Munchen, No 863 Br Mus, Nos 555-6, India Office, Nos 877-85,
Paris, Nos 4381, 4398-4405, Escur, No 227, Hamîdiyyah, Nos
1241-5, Ayâ Sûfiyah, Nos 4401-7, Hûr Lailâ, No 393, Waliaddîn,
Nos 2844 6, Nûr 'Usmânîyah, Nos 4439 4461, Râmpûr, p 568,
Âsafiyah, p 156 See also Brock, vol I, p 295

The work was edited and published by Lumsden, Calcutta, 1813
Since then it has been frequently printed and lithographed in India,
Egypt and Constantinople For printed editions, see Iktifâ' al-
Qunû', p 358

Written in old Arabian Naskh, with occasional vowel-points.
Foll 1-6, 22-28, 61-62, 67 and 151 are inserted by a later hand in
Nasta'liq

Slightly worm eaten and water stained

Not dated probably 15th century

The MS in A H 1236 belonged to the library of Prince Mirza Radiaddin Ali Bahadur as is evident from the following note on the title page —

تاریخ نوردشهم حمدی الاول داخل کتب خانه شاه راده بلند

اندل مرزا رعی الدی علی بنادر محمد سنه ۱۲۳۶ هجرى *

Beneath the note is a seal bearing the name of Mirza Radiaddin Ali the son of Mirza Muhammad Muazzam Shab dated A H 1234 = A D 1818

No 2174

fol 223 lines 19 size $9\frac{1}{2} \times 6$ $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

An incomplete copy of the same work beginning as the above

The MS breaks off abruptly in the middle of the *Fasl* treating of poetical figures (علم البدع) The last words are as follows —

والمعالیه فی الدم کقولہ وما ادبى *

Written in elegant Naskh The text is distinguished by a red line drawn over it

Not dated probably 16th century

A seal bearing the inscription ملک الحید الدی نور من علی بن علی کل is found on the title page

No 2175

fol 240 lines 25 size $8\frac{1}{2} \times 5\frac{1}{2}$ $5 \times 2\frac{1}{2}$

The Same

Another copy of the same work beginning as usual

Written in Nasta'liq The text is distinguished by a red line drawn over it Fol 189 190 should come after fol 181

Dated Bagdad A H 1060 = A D 1649

Scribe سعد الدی

No. 2176.

foll. 155, lines 17, size 9×6 , 6×3

The Same

Another copy of the same work, beginning as usual

Written in Nasta'liq, with marginal and interlinear notes
Slightly worm-eaten

Not dated, probably 19th century

Fourteen fly-leaves at the beginning and two at the end contain
miscellaneous notes and extracts from various booksThe MS was presented to the library by Maulavi Sayyid
'Abdalmajîd of Patna City

No. 2177.

foll 45, lines 19, size $8 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{3}{4}$

الحاشية على مختصر المعاني

AL-HÂSHIYAH 'ALÂ MUKH'T'ASAR AL-
MA'ÂNÎ.An old copy of a very useful gloss on the earlier portion of
Mukhtasar al-Ma'ânî (No 2173 above), extending to the end of the
first *Fann*By Nizâmaddîn 'Usmân, commonly called Maulânâzâdah al-
Khatâ'i نظام الدين عثمان السهروردى مولانا راده الخاٲائى He wrote, besides
the present work, glosses on *At-Mutawwâl* (see Hâj Khal, vol II, p
407), on *At-Talwîh fî Kashf Haqâ'iq at-Tanqîh* (see *ibid*, p 447), and
on *Sharh al-Miftâh* of As-Sayyid ash-Sharîf al-Jurjânî (see *ibid*, vol.
VI, p 25) He wrote also an annotation containing detailed notes
on the gloss of Taftâzânî on the *Kashshâf* of Az-Zamakhsharî (see
Lib Cat, vol XVIII, part II, No 1354) For a copy of the same
see Cairo, vol I, p 204 He died, according to Hâj Khal.,
vol II, p 407, in A.H. 901 = A.D. 1495

Beginning

بسمك اللهم على ما إعطينا من سوانع العلم و بدائع الحكيم و
برلى على نيك الهادى للعرب و العجم على وجه الكمل و اتم قوله

بسمك أدرك الحمد على السك لئلا الحمد نعم العصال القواصل
الح *

For other copies see India Office No 886 Berlin Nos 7208 9
Paris No 4408 Escur No 227 Nur Usmaniyah Nos 4395-8
Wahaddin Nos 2765 6 Hur Laila Nos 376 7 Aya Sufiyah Nos
4378-4380 Hamidiyah Nos 1222 3 Asafiyah p 146

The work has been printed in Calcutta A H 1256 and litho-
graphed in Lucknow A H 1292

Written in Arabian Naskh The quotations from the text are
introduced by the word قوله in red Foll 10-20 are in a later hand

Slightly worm eaten and water stained

Dated the 5th Sha han A H 967 = A D 1559

Scribe محمد بن السامعي محمد بن صوفى

No 2178

fol 48 lines 21 size $11 \times 6\frac{1}{2}$ 6×3

The Same

Another copy of the same work beginning as the above

Written in Shikastah The quotations from the text are intro-
duced by the word قوله in red The correct order of the folios should
be 1-24 40 34-39 33 25 32 41-48

Dated A H 1056 = A D 1646

At the end is a note by a certain Hafiz Asgar Ali referring to
his purchase of the MS in A H 1217 = A D 1802

No 2179

fol 63 lines 17 size $8\frac{1}{2} \times 4\frac{1}{2}$ $5 \times 2\frac{1}{2}$

The Same

Another copy of the same work beginning as usual

The colophon reads thus —

قد وقع القراع من هذا المصحف الممنوعة الممنوعة اى بملا رادة على
مكتنصر المعاني كانه ما لك عند الرحمن من فتح محمد بن عبد الله بن
اللاهوزي يوم الأحد من شهر جمادى الثاني سنة ثمان مائة و عشرين من

عصر محیی الدین اور دک رہے ، بادشاہ عاری می بادۃ المبارکۃ شاہ حبان
آباد *

Written in Nasta'liq, within red ruled borders The extracts
from the text are distinguished by the word **فولہ** in red

Dated A H 1096 = A D 1684

Scribe **عبد الرحیم بن فتح محمد الاسوری**

No. 2180.

fol 28 lines 21, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

The Same

An incomplete copy of the same work It corresponds with fol
1-32 of the preceding copy

Written in Arabian Naskh, within red ruled borders The
extracts from the text are distinguished by the word **فولہ** in red

Not dated, probably 18th century

No. 2181.

fol 92 lines 19, size $8\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 2$

الحاشیة علی حاشیة مختصر المعانی

AL-HÂSHIYAH 'ALÂ HÂSHIYATI MUKH'Ī'ASAR AL-MĀ'ÂNÎ.

An annotation containing critical notes on the gloss of Al-
Khatâ'i (see No 2177 above)

By Mirzâjân Habîballâh ash-Shîrâzî **میرزا جان حبیب الله السیراری**
(d A H 994 = A D 1585, see Lib. Cat, vol x, No 608)

Beginning

الحمد لله الذي حل حمدة عن مصابيح فصحاء دوع الإنسان و دل
نوافح اعلي البلاغة في آياته على اعمار كل سورة من العرفان
..... اما بعد فيقول العبير الى الله الممان هـيـجـ ، الله
السيرارى الله، وور ممررا جان بلعه الله اوصى ما يتمداه الخ *

For other copies see Wahaddīn No 2805 and Aṣafiyah p 148
The colophon reads thus —

مدوّع القراع من سرود هده الحاشيه الدفيعه الايفعه الطبعه النبل
الـ و بحاشيه مررا حل
من الشمر العندرك راصل المبارك سده فمانس و الف سده من البكره
المعدسه و سعه عشر سده من حلوس الا منر الكندر العادل العارى فى نلده
دا الحلاه ساه جهل اناا ماا الله عن الفعه و العساد بعد اصعب العناد
داف اودام الطافه الراحى الى حمه الله العفا محمد نار الحسنى رجا
ان مدفع ده مدفع ده لعدرة *

According to this the MS was transcribed by Muhammad Yar Khan Chishtī a nobleman of the time of the emperor Aurangzib (A H 1068-1116 = A D 1659-1706) see Beale's Oriental Biographical Dictionary p 273

Written in fair Nasta'liq The quotations from Al Khata'is gloss are introduced by the word قوله in red The correct order of the folios should be 1 20 16-19 10-15 21-69 2-9 70-92

Dated Wednesday the 30th Ramadan A H 1086 = A D 1676

No 2182

foli 67 lines 21 size 8x4 6x3

The Samo

Another copy of the samo work The first folio is wanting
The MS opens abruptly thus —

الطبنس المعصوم من قوله لان الحمد نعم العصال و العواصل و السكر
يخص بالحر مان ا كما ان الحمد ا م د'عندار المنعاق و بعضى ذلك
انا الحمد كذلك السكر اعم فاعندار المود و ذلك بعضى انا السكر ما
القرن الح *

Written in Nasta'liq The extracts from Al Khata'is gloss are introduced by the word قوله in red

Dated A H 1093 = A D 1681

Scribe سيه ، الدين محمد بن حناط .

No. 2183.

fol 44, lines 23, size $8\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{4} \times 3\frac{1}{4}$

الحاشية على حاشية مختصر المعاني

AL-HÂSHIYAH 'ALÂ HÂSHIYA'I
MUKH'I'ASAR AL-MA'ÂNI.

An annotation on the gloss of Al-Khatâ'i (see No 2177 above).

By Najmaddîn 'Abdallâh bin Shihâbaddîn Husain al-Yazdî بحم الدين عدد الله بن شهاب الدين الحسن اليردي, the teacher of Bahâ'-addîn Muhammad bin al-Husain al-'Âmulî (d. A H 1030 = A D 1620). The author of *Khulâsat al-Aṣar*, vol III, p 40, describes him as an accomplished scholar belonging to the Shî'ah sect. He wrote, besides the present work, a gloss on *Tahdîb al-Mantiq*, a work on logic by Taftâzânî (see *Kashf al-Hujub*, fol 47^b) an annotation containing critical notes on the gloss on *Tahdîb al-Mantiq* of Dawwânî (see *ibid*, fol 48^a), a gloss on *Al-Mutawwal* of Taftâzânî (see *ibid*, fol 51^b), a work entitled *Sharh al-'Ujûlâh* (see *ibid*, fol 91^a), and a gloss on *Mukhtasar al-Ma'ânî* of Taftâzânî (for a copy see Ayâ Sûfiyah, No 438). He died at Isfahân, A H 1015 = A D 1606. See *Khulâsat al-Asar*, vol III, p 40, and Brock, vol II, p 215. See also *Kashf al-Hujub*, fol 91^a, where his death is mentioned wrongly as occurring in A H 1069 = A D 1658.

Beginning

الحمد لمن حلّى الانسان و علمه البيان و السكر لمن علمه ددائع

المعاني و روائع التبيان *

According to *Kashf al-Hujub*, fol 48^a, and Hâj Khal, vol II, p 408, the work was completed at the Madrasah Mansûriyah in Shîrâz, A H 962 = A D 1554. The same date of composition is found in the colophon of the present copy, but in that of the copy noticed below it appears to be A H 972 = A D 1564.

For other copies see Berlin, No 7210, München, No 684, Walîaddîn, No 2785, Ayâ Sûfiyah, No 4382, Râmpûr, p 560.

Written in fair Naskh within double red and blue ruled borders
The extracts from the gloss of Al Khaṭa 1 are introduced by the word
فوله in red

Not dated probably 17th century

Scribe الحسن المعروف محمد بن يوسف بن الحسن

The title page contains a seal bearing the inscription
لسان السلطان محمود الدولة مدني محمد صدير على خان بغداد dated A H
1277 = A D 1860 For a similar inscription see No 1996 above

No 2184

fol 35 lines 24 size $11\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

The Same

Another copy of the same work beginning as the above

The colophon reads thus —

و قد انقضى الفراغ من تعليق ما رُسِمَ المجلد مع نورع الدال
سبب الحال لانه الحلق الى عفو به الاندى عند الله بن شعاب الدس
الردني في سابع عشر من ذي الحجة احدى و س و سعمانه بدار
الملك سدرار
في المدرسة الصدرية
المصونه *

Written in Nasta'liq with numerous short lacunae fol 2^a
contains a large gap Fol 2^b is blank

Not dated probably 18th century

Scribe نصر الله [بن] سيد جعفر [بن] سيد حواجه احمد

No 2185

fol 489 lines 25 size $8\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 2$

الحاشية على مختصر المعاني

AL-HĀSHIYAH 'ALĀ MUKHTASAR AL-
MA'ĀNĪ

A very useful and detailed gloss on *Mukhtasar al Ma'ānī* of
Taftazani (No 2173 above) by Muhammad bin Muhammad Arafah

ad-Dasûqî محمد بن محمد عرفة الدسوقي He wrote several works and died in A H 1230 = A D 1814 See Iktifâ' al-Qunû', pp 150, 169, 307 and 358

Complete in two separate volumes

Vol I

Beginning

الحمد لله العلى الاعلى موحد الاسماء بعد وفائها وله المجد
الاسمى و بعد ويعول اعداد العذر المصطر لا احسان ربه العدير
محمد بن محمد عرفة الدسوقي نظر الله بعدن لطعه الله وعفله و لوالديه
هذه فوائد شريفة و تعيداد لطعه على شرح العلامة سعد
الملة والدين التعزازى لتلخيص المفتاح او تطعتها من تعارير مسائخدا
المحققين السج *

The work was completed, as stated in Nûr 'Usmânîyah, No 4401, in A H 1210 = A D 1795

For other copies see Ayâ Sûfiyah, Nos 4422-3, and Nûr 'Usmânîyah, Nos 4401-2

The work has been printed in Cairo, A H 1301

No 2186.

fol 518, lines and size same as above.

The Same

Vol II

The second volume of the same work, beginning with the rubric
العصل والوصل

Both volumes are written by one and the same scribe, in elegant Arabian Naskh The quotations from the text are introduced by the word وله in red ink

Dated A H 1226 = A D 1810

Scribe هلال بن محمد بن هلال

The MS once belonged to a certain Muhammad Wuhaib bin Muhammad Âfindî bin 'Alî Big, whose seal and signature are found at the end

No 2187

foli 110 lines 19 size 10×6½ 7½×4

عُقُود الدُرَرِ فِي حُلِّ أَسْبَابِ الْمَطُولِ وَالْمُخْتَصَرِ

‘UQŪD AD-DURAR FĪ HALLI ABYĀT
AL-MUTAWWAL WA’L-MUKHTASAR

A commentary on the verses quoted in the two commentaries of Taftazani viz *Ash Sharh al Mutawwal* (No 2155 above) and *Mukhtasar al Ma‘ani* (No 2173 above) on the *Talkhis al Miftah* No 2153 above

By Husain bin Shihabaddin Husun bin Jandar Aḥl Shams al Amuli حسن بن سبّاح الدين حسن بن جندار السامعي العاملي Ho was an illustrious poet and the author of several works Ho wrote besides the present work a commentary on the *Nahj al Balaghah* of Ash Sharif al Murtada (d A H 136 = A D 1044) a treatise on theology entitled *Hidayat al Abrar* an abridgment of the *Kitab al Agani* of Abul Faraj al Isfahani (d A H 306 = A D 966) and two versified works entitled *Kanz al La‘al* and *As Salasil Wal Aghlal* Ho travelled much in the pursuit of learning and died on Monday the 20th Safar A H 1076 = A D 1665 See *Ishlahat al Isar* vol II p 90, and *Sulafat al Asr* fol 182^b

Beginning —

بَا مِمَّنْ أَطْلَعَ فِي سَمَاءِ بِلَادٍ مَدْبُوعِ الدَّاعَةِ أَهْلَهُ الْمَعَانِي وَمِمَّنْ دَلَّاهُ
الْإِعْجَابَ بِأَسْبَابِ الدَّلَاةِ مِنْ أَسْبَابِ الْمَعَانِي الْحَمْدُ *

The author states in the preface that finding no commentary had ever been written on the verses quoted in *Al Mutawwal* of At Taftazani he was induced to write the present work which also contains comments on the verses quoted in *Al Mukhtasar* of Taftazani (see No 2173 above) and in the gloss on *Al Mutawwal* by As Sayyid ash Sharif al Jurjani (see No 2162 above)

It is stated at the end that the total number of the verses elucidated in the present work is 611 of which 598 occur in *Al Mutawwal* (see No 2155 above) and the rest in *Al Mukhtasar* and in the gloss on *Al Mutawwal*

For other copies see Rampur p 566 and Buhar Lib Cat vol II No 405

The work has been lithographed in Toheran A H 1269

The verses are introduced by the word **بَا** and are written in Naskh The commentary on each verso begins with the word **اُمُل**

Written in Nasta'liq Slightly worm-eaten
 Dated the 2nd Sha'bân, A. H. 1183 = A. D. 1769
 Scribe مير شاه علي.

No. 2188.

fol 143, lines 15, size $9\frac{3}{4} \times 6\frac{3}{4}$, $6\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as the above.
 Written in fair Nasta'liq
 Not dated, probably 18th century.

No. 2189.

fol 392, lines 25, size 10×7 , $6\frac{1}{2} \times 4$.

الاطول

AL-A'Î'WAL.

A commentary on *Talkhîs al-Miftâh* of Qazwîni (see No 2153 above). By 'Isâmaddîn Ibrâhîm bin Muhammad bin 'Arabshâh al-Isfarâ'înî عصار الدين ابراهيم بن محمد بن عربشاه الاسفرائينى (d. A. H. 911 = A. D. 1537, see Lib Cat, vol xv, No 982)

Beginning

الحمد لله على كل حال كما يستوعب ، مرأيا الاوصال
 و بعد فنقول المعتبر الى الله العلى ابراهيم بن محمد بن
 عربشاه الاسفرائينى ان اصل ما يتمسك به فى تحصيل الكمال و امد
 ما يتمل الى بدل حذر الآمال و اعز ما يعتمد به للتروى الى ذروة الجلال
 قول على انظر الى ما قاله *

For other copies see Waliaddîn, Nos 2739-40, Hûr Lailâ, No 388, Hamîdiyyah, No 1215 Yenî, No. 1019, Râmpûr, p 559.

The work has been printed in two volumes, Constantinople, A. H. 1284

Written in Nasta'liq, within red and blue ruled borders.
 Slightly worm-eaten and water-stained

Not dated probably 17th century

The title page contains several illegible seals and *Arddidāh*

No 2190

fol 286 lines 20 size $9\frac{1}{2} \times 7\frac{1}{4}$ $6\frac{1}{2} \times 4\frac{1}{4}$

The Same

A defective and incomplete copy of the same work beginning abruptly with the following words —

متركة السائل لا يستدعى سبق الملوح دل يستدعى ان يكون معه
ما يجعله في عرصة التردد تكون الحذر مستعدا وكون الله ر متبعا
بالسوء او الكذب وكانه حص بعدم الملوح نالذكر لكثرة وقوعه الخ *

The MS breaks off abruptly in the middle of فصل من الحاشية في
صل من الحاشية و الانباء It corresponds with fol 17^a-390^b of
the preceding copy

Written in fair Naskh within gold black and blue ruled borders
Slightly worm eaten and water stained

Not dated probably 16th century

Fol 1^a and the last folio contain besides the seals of Fakhraddin
Ahmad Khan and Mirza Ali Husain bin Mas'haddawlah the seals of
Sulaimanjah (A H 1243-1263 = A D 1827-1837) Muhammad Ali
Shah (A H 1263-1268 = A D 1837-1842) and Amjad Ali Shah (A H
1268-1269 = A D 1842-1847) rulers of Oudh. The last folio also
contains several *Arddidāh* the earliest of which is dated A H 1069 =
A D 1658

No 2191

fol 28 lines 15 size $7\frac{1}{2} \times 5$ $5\frac{1}{2} \times 3$

(Two separate works bound together)

fol 1-3

I

ملخص الالوان

* MULAKHHAS AT-TALKHIS

The first three folios of an anonymous abridgment of the last
two chapters of *Talkhis al Miftah* of Qazwini (No 2153 above)

Beginning

الحمد لك يا ذا الجود و المجد و العلى الفرد الاحد الحمد العلى
 الاعلى اما بعد وهذه مختصرة حاوية بمايجب ، احتواؤه
 فى علم الدين و الدعي و دلالتها من تلخيص المفتاح و سمتها ملخص
 التلخيص الح *

A copy of the work is noticed in Râmpûr, p 569

fol 4-28

II

شرح ديباجة السرح المطول

SHARḤU DÎBÂJA'Î' ASH-SHARḤ AL-MUTAWWAL.

An anonymous tract containing explanatory notes on the introduction to the *Mutawwal* of At-Taftâzânî (No 2155 above).

Incomplete at the beginning. Only the first folio seems to be wanting The tract begins abruptly thus

و ما نعم مما من الا سرار و الحقائق فيها انا اشرع فيه الآن فاكلا ما
 يوفيقى الا بالله عليه التوكل و به التوسل فال برد الله مصجعه بسم الله
 الرحمن الرحيم لما كان السروح و التفسير مملوءة من تفسير و تعديرة
 و وجه الالتداء به ما اعجبنى ان اذكرها فى هذا المختصر فاقصر
 على ذكر لفظه و شرح ما بعده فيقول الحمد مرفوع اللفظ على الالتدائية
 و حيرة لله الح *

The tract was completed on the 20th Shawwâl, A H 1074=A D 1663, as stated in the following colophon

هذا آخر ما اردنا ايرادا فى شرح ديباجة شرح التفتازانى على
 تلخيص القسم الذال ، من المفتاح الحمد لله على الا تمام انه و لى
 الافصال و الاعام وقد اتفق الفراغ منه فى الربع الاحمر من ليلة العشرين
 من شهر شوال حتم نا لخبر و الافال لسنة اربع و سبعين بعد الاله
 من الهجرة النبوية *

Written in fair Naskh Slightly worm eaten Dated A H 1077
= A D 1666

No 2192

fol 341 lines 29 size 11×5½ 8¼×3¼

معاهد المسح في شرح سوائد اللحن

MA'ÂHID AT-TANSÎS FÎ SHARH
SHAWÂHID AT-TALKHÎS

A commentary on the verses quoted in the *Talkhîs al-Miftâh* of Al Qizwîni (No 2153 above) by Zamaddîn Abdarrâhîm bin Abdarrâhman bin Ahmad al Abbâsî al Qihirî من الدس عبدالرحمن بن عبد الله بن أحمد العباسي القهيري

Beginning —

الحمد لله الذي جعل العمل مفتاح العلوم و مدك معاني
المدطور و المعلوم *

The author was born in A H 873 = A D 1468 at Cairo where he was brought up and educated under the direct care of his father. The author of *Ash Shaga'iq an Nu maniyah* vol 1 p 159 describes him as a great scholar deeply versed in tradition history philology and several other branches of Arabic literature. He visited Constantinople in the time of Sultan Bayazid II (A H 886-918 = A D 1481-1512) of the Ottoman dynasty to whom he dedicated his commentary on *Al Jam' as Sahih* of Imam Bukhari (d A H 256 = A D 869). The Sultan granted him a handsome reward and offered him the post of professor of Hadis in the Madrasah which he had founded in Constantinople but our author refused to accept the post and returned to Egypt. When the Mamluk dynasty of Egypt came to an end and the country was annexed to the Ottoman empire he again went to Constantinople where he settled permanently and received a daily allowance of fifty dirhams from the reigning Sultan. He died at Constantinople in A H 963 = A D 1555. See *Ash Shaga'iq an Nu maniyah* vol 1 p 459 *Taj at Tabaqat* vol x fol 216^b and *Dustur al 'Ilm* fol 90^b.

The author states in the preface that finding that no commentary had ever been written on the verses quoted in the *Talkhîs* of Al

Qazwîni, he was moved to write the present one. He states further that his Shāikh, Jalāladdīn As-Suyūṭī (d. A.H. 911 = A.D. 1505), had commenced a similar work, but had left it incomplete.

The scope of the work is described in the following passage:

وسلك فيه مباح الاختصار و مدرج الاقتصار و رحمه ، علي
 اسر تلك ، السواهد العروضة و وضعه ، في كل شاهد مدعا ما يدا سده من
 بطائرة الادبية و ذكر ترحمة وائله الا ما لم اطلع عليه بعد التفتيس في
 كتبه ، الادب و التكرى و الاستمراء في الطل و مرجه ، فيه الحد
 بالهرل *

The author proceeds to say that when he visited Constantinople for the second time, in the reign of Sultān Sulaimān (A.H. 926-974 = A.D. 1519-1566), he presented a copy of the work to Qādī'l-Qudāt Mawlānā Sa'dī, who much appreciated it.

It is stated in the colophon that the work was completed at Cairo in A.H. 901 = A.D. 1495 and that the author's fair copy was finished on Wednesday, the 22nd Ramadān, A.H. 934 = A.D. 1527.

The present copy does not contain the name of Abu'l-Baqā' Muhammad bin Yahyā bin al-Ji'ān, to whom, according to Hāj. Khal, vol. II, p. 411, the work was dedicated.

For other copies see Leyden, No. 315, Berlin, Nos. 7224-5, Paris, No. 4416, Bodl., vol. I, No. 1198, Brill, No. 212, Kûprilî-zâdah, Nos. 1432-3, Cairo, vol. IV, pp. 153, 325, Yenî, Nos. 1033-5. See also Brock, vol. I, p. 296.

The work has been twice printed, viz., in Bûlâq, A.H. 1274, and in Cairo, A.H. 1316.

Written in fair Naskh. Two fly-leaves at the beginning contain a table of the contents of the work.

Not dated, probably 17th century.

The first fly-leaf contains, besides the signature of a certain Abu'l-Qâsim Muhammad bin Hâshim al-Mûsawî, a note by Muhammad bin Ahmad al-Ustawânî, referring to his purchase of the MS. in A.H. 1071 = A.D. 1660. This Al-Ustawânî was born in A.H. 1024 = A.D. 1615. He held several distinguished posts in the government of Damascus, and died in A.H. 1077 = A.D. 1666. See Khuḷāsat al-Asar, vol. III, p. 339.

The seals of Sulaimānjāh (A.H. 1243-1253 = A.D. 1827-1837), Amjad 'Alī Shāh (A.H. 1258-1263 = A.D. 1842-1847) and Wājid 'Alī

Shah (A H 1263-1273=A D 1847-1857) rulers of Oudh are found on the last folio

The title page contains beside the seal of Amjad 'Alī Shah and the signatures of several former owners of the MS a seal bearing the inscription *براعداى دى سد مظفر حسن* dated A H 1277=A D 1860

No 2193

foli 291 lines 18 size $10\frac{1}{4} \times 6\frac{1}{2}$ $7 \times 3\frac{3}{4}$

العرايد شرح العوايد

AL-FARÂ'ID SHARH AL-FAWÂ'ID

A very popular and useful commentary on the abridgment of *Miftah al Ulum* (No 2142 above) made by Abdarraḥman al Ijī (d A H 756=A D 1355). For a copy of the abridgment see Berlin No 7252 By Mulla Mahmūd bin Muḥammad al Faruqī al Jawnfūrī *العاروفى الفاروقى* an Indian philosopher and author of considerable repute who belonged to a learned family of Jaunpur. He completed his studies at the age of seventeen under his grand father Shah Muḥammad and Shaikh Muḥammad Fādī (d A H 1062=A D 1651) a great scholar of his native city. He wrote several works, and died in A H 1062=A D 1651. See *Subḥat al Marjān*, fol 61^a. *Hada'iq al Hanafiyah* p 413 and Brock vol II p 420

Beginning —

اوضح كلمة يعنى بها الكلام و اطلع كلام يعنىه المقام اسم من ذكره
مصباح الظلم و حمد من شكره معناه النعم ائبح *

The preface includes a dedication to Shahjahan (A H 1037-1068=A D 1627-1657)

Three copies of the work are noticed in Rampur p 567

A gloss on the present commentary by Shamsul Ulama Sa'adat Husain was published in Calcutta. For a copy of the same see Handlist of printed books (No 538)

Written in fair Nasta'liq with quotations from the text in red
Dated A H 1262=A D 1846

No. 2194.

fol. 120, lines 23, size $14 \times 9\frac{3}{4}$, $9\frac{1}{2} \times 6\frac{1}{2}$

المثل السائر في أدب الكاتب والسائر

AL-MASAL AS-SÂ'IR FÎ ADAB AL-KÂ'I'IB WASH-SHÂ'IR.

An excellent and very old copy of *Al-Masal as-Sâ'ir*, a well-known work on the art of literary composition in prose and verse, with copious examples quoted from the writings of the author and others, complete in two separate volumes

Author Diyâ'addîn Fakhr al-Islâm Abu'l Fath Naṣrallâh bin Abi'l-Karam Muhammad bin Muhammad bin 'Abdalkarîm bin al-Wâhid ash-Shaibânî, commonly called Ibn al-Aṣîr al-Jazarî صياء الدين فخر الاسلام ابو الفتح نصر الله بن ابي الكرم محمد بن محمد بن صياء الدين فخر الاسلام ابو الواحد الشيباني السمرقاني. He was born in A H 558=A D 1162 at Jazîratu Ibn 'Umar where he passed his early youth In A H 579=A D 1183 he accompanied his father and two brothers, Majdaddîn Mubârak (d A H 606=A D 1209) and Abu'l-Hasan 'Alî (d A H 630=A D 1232), to Mawṣil, where he continued his studies He soon became known as a great scholar, deeply versed in grammar, philology and rhetoric In A H 587=A D. 1191 he proceeded to the court of Sulṭân Salâhaddîn (A H 561 589=A D 1168-1193), who received him with marks of respect and favour, and gave him the post of secretary to his prime minister, Al-Qâdî Fâdîl (d A H 596=A D 1199) The same year, after a few months, he entered the service of Al-Malik al-Afdal, the son of the Sulṭân Al-Malik al-Afdal, having acquired the kingdom of Damascus on the death of his father, Salâhaddîn, appointed Diyâ'addîn his prime minister When Damascus was taken by Al-Malik al-'Âdil (A H 592-615=A D 1195-1218) from his nephew Al-Malik al-Afdal, the people resolved to put Diyâ'addîn to death, as he had incurred their enmity, but his friends effected his escape by locking him up in a trunk and carrying him secretly out of the city He then joined his master at Sarkhad and afterwards accompanied him to Egypt, where Afdal was appointed to act as the *Nâ'ib* of his nephew, Al-Malik al-Mansûr Al-Malik al-'Âdil proceeded to Egypt and took the country from Al-Afdal, but granted him in exchange the Government of Ash-Sharqiyah After a short delay, Diyâ'addîn joined his master, Al-Afdal, at Sumâsât, and

remained with him till the month of *Dul Qadah* A H 607 = A D 1210 Afterwards he was attached to the service of Al Malik az Zahir Gazi (A H 582-613 = A D 1186-1216) the ruler of Aleppo but he soon left him and returned to Mawsil where he settled permanently and was employed by Nasiraddin Mahmud (A H 616-631 = A D 1219-1233) the ruler of the place as his secretary The contemporary biographical writer Ibn Kballikan whose father had been an intimate friend of our author gives a detailed account of his life and mentions the present work in the list of his compositions with great praise He died on Monday the 29th Rabi II A H 637 = A D 1239 at Bagdad where he was deputed by the ruler of Mawsil as his envoy to the court of Al Mustansir billah (A H 623-640 = A D 1226-1242) See Ibn Kballikan (De Slane's translation) vol iii pp 541-548 Mir at al Janan fol 401^b Dustur al Ilam fol 12 Tahaqat hy Al Israwi fol 24^b and Brock vol i p 297

Vol I

Beginning —

سأل الله ان يبلغ بنا من الحمد ما هو اهله و ان يعلمنا من العلم
ما يعصر عنه مرته الدطن و نصله
من علم النبل لتألف النظم و النثر بمعرفته اصول اللغة لاستيعاب أدله
الاحكام الح *

The whole work is divided into a *Muqaddimah* and two *Maqalah*. Each of the two *Maqalah* is subdivided into two *Qism*. The second *Qism* of *Maqalah* II deals with the various figures of speech in thirty *Naw*. The present volume ends with the second *Naw* dealing with comparisons and metaphor.

For a full description of the contents of the work see Wien No 233 For other copies see Br Mus No 1054 Br Mus Suppl No 982 Paris No 4421 Escur Nos 214 262 507 Kuprılızadab No 1367 Nur Uşmaniyah Nos 4166 7 Yeni No 993 Aya Sufiyah No 4237

The work has been printed in Bulaq A H 1282

It would appear from the colophon quoted below that the present valuable copy dated the 9th Muharram A H 679 = A D 1280 was transcribed by a certain Ali bin Muzaffar al Wasiti from one written within the lifetime of the author by Taqiaddin Adiq bin Abi Bakr bin Ali al Wasiti better known as Ibn Kulayb an

Nahwî, a disciple of Muwaffaqaddîn 'Abdalgâfir bin Muhammad al-Fuwâtî (who flourished in the earlier part of the 7th century of the Hijrah)

تم الجزء الاول من كتاب المثل السائر في ادب الكاتب ، و الساعر على
يدى افعر عباد الله و احوحهم الى رحمة و رضوانه على من مظفر بن الععل
لتسع لئال مصيين من المحرم سنة تسع و سعين و ستمائة . . .
من نسخة بخط السبع العاصل اوحد زمانه . . . تعي الدين
عنى بن ابي بكر بن على الو اسطى المعروف ، نا بن كند ، الدكوى
بور الله ضريحه و صورة ما كتبه عدد الفراغ هذا و واقع
الفراع منه لخمسة صورة لئلة حل ، من شعبان سنة ثمان و عشرين و
ستمائة *

Written on thick creamy paper in beautiful Naskh, with vowel-points.

The title-page contains several obliterated seals and signatures of former owners of the MS

No. 2195.

fol 112, lines and size same as above.

The Same.

Vol II.

The second volume of the same work, beginning with the third *Naw'* of the second *Qism* of *Maqâlah* 11

Written by the same 'Alî bin Muzaffar al-Wâsitî. Foll 90 and 100 should come after foll 98 and 89, respectively

Dated Wâsit, the 13th Rabî' II, A H 679 = A D 1280

No 2196

foli 157 lines 17 size 10x7 7x44

الجامع الكبير

AL-JÂMI' AL-KABÎR

A very old and valuable copy of a rare work on the art of literary composition in prose and verse dealing with the important points omitted in other works on the subject but unfortunately it is defective at the end. It is designated by the scribe of the MS on the title page as follows —

الجامع الكبير في صناعة المنظوم من الكلام والمنثور لا من الإبر
الحرى *

The author is not named in the text and is only designated on the title page by his surname Ibn al Asir al Jazari. There were three scholars known by the surname of Ibn al Asir al Jazari all of whom were sons of the same father and authors of great distinction. Their full names are as follows —

1 Majdaddin Abu s Sa'adat Mubarak the well known traditionist who died in A H 606=A D 1209 See Ibn Khallikan (De Slane's translation) vol II p 501

2 Abu l Hasan Ali Ibn al Asir al Jazari the author of *Al Tarikh al Kamil* who died in A H 630=A D 1232 See *ibid* vol II p 288

3 Diya addin Nasrallah Ibn al Asir al Jazari the author of *Al Masal as Sa'ir* (No 2194 above)

The MS is an old one written in the lifetime of Ibn an Nuhhas (d A H 698=A D 1298 see p 201 below). This fact and the fact that the handwriting of the note contained on the title page is the same as that of the MS suggest that the work is by one of the three Ibn al Asir noted above. There is nothing to show that it is by Majdaddin Ibn al Asir.

Haj Khal vol II p 571 says that the work is by Abu l Hasan Ali Ibn al Asir al Jazari while Brocl vol I p 207 on the authority of Cairo vol VII p 654 ascribes the authorship to Diya addin Nasrallah Ibn al Asir al Jazari. The fact that the latter a specialist of his age in rhetoric composed a work on the subject (see Nos 2194 2195) and that the work deals with omitted points gives us reason to prefer the statement of Brocl.

Beginning

الحمد لله مبدئى النعم اولا و آخرها مسدى الآلاء باطنا و ظاهرا

البحر *

In the preface the author states that he studied a large number of books on rhetoric, including the compositions of Abu'l-Hasan 'Alî bin 'Îsâ ar-Rummânî (*d.* A. H. 384=A. D. 994), Abu'l-Qâsim al-Hasan bin Bishr al-Âmidî (*d.* A. H. 371=A. D. 981), Abû 'Usman al-Jâhîz (*d.* A. H. 255=A. D. 869), Qudâmah bin Ja'far al-Kâtib (*d.* A. H. 310=A. D. 922), Abû Hîlâl al-'Askarî (*d.* A. H. 395=A. D. 1004), Abu'l-'Alâ Muhammad bin Gânîm al-Gânîmî and Abû Muhammad 'Abdallâh [bin Muhammad] bin Sinân al-Khafâjî (*d.* A. H. 466=A. D. 1073). Afterwards he read the holy Qurân as a rhetorical work, and discovered that it contained many kinds of figurative speeches not dealt with in those books. This moved him to write the present work. The latest author quoted in the present work is Jawâliqî (*d.* A. H. 539=A. D. 1144), see fol. 27^b where it runs thus ذكره السمع ابو منصور الحوالقى فى كتابه. It is divided into two *Qutb*, each being subdivided into two *Fann*. Each *Fann* is again divided into several *Bâb*.

Contents

- Fol 4^a الباب الاول من العن الاول من القطب الاول فى آلات
التأله *
- Fol 12^b الباب الثانى من العن الاول من القطب الاول فى ادوات
التأله *
- Fol 14^b الباب الثالث من العن الاول من القطب الاول فى الطرق
الى صناعة النظم والتار *
- Fol 15^b الباب الرابع من العن الاول من القطب الاول فى الحقيقة
والبحار *
- Fol 18^b العن الباقى فى الكلام على الالفاظ والمعانى ويعصم
الكلام المأثور على المنظوم وهو ثلاثة الانواع *
- Fol 18^b الباب الاول [من العن الثانى من القطب الاول] فى
الالفاظ المعرودة والمركبة *

- Fol 38^a الباب الثاني من الفن الثاني من ١١ باب الأول في الكلام على المعاني *
- Fol 41 الباب الثالث من الفن الثاني من العطف الأول في فصل الكلام المنثور على المنظوم *
- Fol 43^a العطف الثاني في الاسماء الخاصة و منه فنل الفن الأول في العصاحة و البلاغة *
- Fol 47^b الفن الثاني من العطف الثاني في ذكر اصناف النمل و انصافاتها و هو باب الباب الأول في الصناعة المعنوية و م الى تسعة و عشرين نوعا *
- Fol 47^b النوع الأول في الاستعارة *
- Fol 53 الدم الثاني في ١ ٢ *
- Fol 57^b الدم الثالث في سجع العروبة *
- Fol 65^b النوع الرابع في الانحار *
- Fol 80^b النوع الخامس في الاطناب *
- Fol 84^b النوع السادس في تركب الصنم المنفصل بالمتصل *
- Fol 87 النوع السابع في الكناية و التعريض *
- Fol 94^b الدم الثامن في ١ ال العام في النفي و النحاس في الانباء *
- Fol 9٥^b الدم التاسع في ١٢ ر بعد الانعام *
- Fol 97^b النوع العاشر في ١١ المصدرى *
- Fol 98^b النوع الحادي عشر في التقديم و التأخير *
- Fol 100^b النوع الثاني عشر في عطف المظهر على صبرة و الانصاف في عدة *
- Fol 101^b النوع الثالث عشر في ١١ ١٢ و ١٣ *
- Fol 10٥^b النوع الرابع عشر في المنادى و الانشراح *
- Fol 108 النوع الخامس عشر في قوة اللفظ لقوة المعنى *
- Fol 111^b النوع السادس عشر في حذلق المحاملة *
- Fol 112 النوع السابع عشر في الاستعانة *

- Fol. 113^b النوع الثامن فى الحروف العاطفة و الحارة *
- Fol 115^b النوع التاسع ءس فى التكرير *
- Fol 120^a النوع العشرون فى تناسب المعانى من المقابلة و التقسيم و التفسير *
- Fol 128^a النوع الحادى و العشرون فى الحركات بالجملة العلة و الحركات بالجملة الاسمية *
- Fol 129^a. النوع الثانى و العشرون فى لام التأكد *
- Fol 129^b النوع الثالث و العشرون فى الاوتصاد و الاقراط و التعريط *
- Fol 131^b النوع الرابع و العشرون فى المعاطلة *
- Fol 132^b النوع الخامس و العشرون فى التمهيد *
- Fol 133^b النوع السادس و العشرون فى الاستدراج *
- Fol 135^b النوع السابع و العشرون فى الارصاد *
- Fol 137^b النوع الثامن و العشرون فى التوشيح *
- Fol 138^a النوع التاسع و العشرون فى الاحد و السرفه *
- Fol 142^b. الباب الثانى من الفن الثانى من القام التانى فى الصناعة اللغوية وينقسم الى سبعة انواع -
- Fol 142^b النوع الاول فى السجع والاردواح *
- Fol 145^a النوع الثانى فى التحنس *
- Fol 149^a النوع الثالث فى الترميح *

The MS breaks off abruptly in the middle of the third *Naw*, of the second *Bâb* of the second *Fann* of *Qutb* 11 with the following words

وليس ، حراسان التى كان خالد * بها ا اسد اذ كان سيعا اميرها ،
 وكديته طوبه ، وذاك ، فيما انه ذكر يمدح خالد بن عبد الله و يهجو
 اسدا وكان اسد ولدها بعد خالد و كانه قال و لمسه ، حراسان بالبلدة التى
 كان خالد بها سيعا اذ كان اسد اميرها و على هذا التقدير معنى كان
 الداية صغر السان و الكدير ، والجملة بعدها حذر عنها وقد ... *

The only other copy of the work is noticed in Cairo vol vii p 654

Written in elegant Naskh with vowel points

Not dated probably 13th century

The margins of foll 59^b 70 72 72^b 150^a 151^a 151^b and 157^a contain extracts from a gloss on the present work by Baha addin Abu Abdallah Muhammad bin Ibrahim Ibn an Nuhhas al Halabi a grammarian of great talent who died in A H 698 = A D 1298 The words *الحمد لله* after the name of Baha addin suggest that the extracts were written within his lifetime

It appears from a note on the title page that the MS once belonged to San'a Library founded by Al Mutawalil alallah Isma'il (A H 1054-1087 = A D 1644-1676) the Imam of San'a

No 2197

foll 210 lines 19-21 size 5½ x 6½ 5½ x 7½

اساح الاساح

ÎDÂH AL-ÎDÂH

A commentary on *Al Idah* a work of Jalaluddin of Qazwin (d A H 731 = A D 1330 see No 2153 above) 1 or a copy of the text see Goth No 2786

The commentator who does not reveal his name in the text is Jamaladdin Muhammad bin Muhammad al Aqsara *جمال الدين محمد بن محمد الاقسرائي*. He traces his descent from Imam Ishaqaddin ar Ruzi (A H 606 = A D 1209). He held the post of a professor in the Madrasat as Silsilah at Qaraman and wrote besides the present work a gloss on the *Kashshaf* of Az Zamakhshari (d A H 538 = A D 1143) and a commentary on *Al Mufa* a compendium of medicine abridged from the Qanun of Avicenna by Ala addin Ali bin Hazm al Qarshi commonly called Ibn an Nafis (d A H 687 = A D 1288). As Sayyid ash Sharif al Jurjani (d A H 816 = A D 1413) having heard of his eloquence and learning made a journey to Qaraman to study under him but he reached there when he was dead and was being carried to burial. The precise date of his death is not known Haj Khalaf (vol 1 p 609) suggests that he died about A H 800 = A D 1397. For further particulars of his life see Ash Shaqnaq an Nu manifah vol 1 p 20

Beginning

الحمد لله على دواله والصلوة على سيدنا محمد وآله اله *

Perceiving many students of rhetoric in need of a commentary on *Al-Îdâh* of Al-Qazwîni, the author wrote the present treatise, explaining the difficult passages of that work, and confuting the criticisms made on Al-Qazwîni in the commentaries on his other work on rhetoric, entitled *Talkhîs al-Miftâh* (see No 2153 above)

The text is divided like the *Talkhîs al-Miftâh*, into three *Fann*, viz, (i) من المعاني, (ii) من البيان, and (iii) من الدبيع. The last *Fann* ends with a section on poetical plagiarism

The MS is slightly incomplete at the end. It breaks off abruptly with the following words

و منه ان يكون معنى النادى اشمل من معنى الاول كقول -
 اذا عسى عليك ندمو تميم
 وحده الناس كلهم عصا
 ان كلهم تابعون لمدى تميم و قول ابى نواس لئس . .

For other copies see Paris, No 4385, Euseb, No 258, Cairo, vol iv, p 123, Nûr 'Usmâniyah, No 4433, and Kûprilizâdah, No 1423

Written in Nasta'liq. The original text is included in the commentary, and distinguished by a red line drawn over it. Slightly water-stained

Not dated, probably 17th century

Three fly-leaves at the end contain miscellaneous notes and extracts from other books

No. 2198.

fol 194, lines 15, size $6\frac{1}{2} \times 5\frac{1}{4}$, $5\frac{1}{2} \times 3\frac{3}{4}$

شرح ابنا "، الابصاح

SHARHU ABYÂT' AL-ÎDÂH.

An anonymous commentary on the verses quoted in *Al-Îdâh* of Al-Qazwîni, the text of the preceding commentary

Beginning —

الحمد لله المؤيد بحسن يومه العادي بادل الطمه الى طريقه

البح *

Cf Haj Ikhla vol 1 p 510

The author states in the preface that finding that no commentary had ever been written on the verses quoted in *Al Idah* of Al Qazwini he had long proposed to compose one but had hesitated to take up such a difficult task until he was induced by some of his friends to carry it out

The main headings contained in the work are as follows —

- Fol 2^a شرح اتياب با مقدمه الكتاب
- Fol 6 شرح اتياب القى - ١ القول في احوال الاسما الحبرى
- Fol 9^b شرح اتياب القى بصمنا القول في المسند الله *
- Fol 33^b شرح اتياب - ١ القول في - *
- Fol 38^b شرح اتياب - ١ القول في احوال - ١ اب العمل
- Fol 42 شرح اتياب - ١ القول في الفصر *
- Fol 43^b شرح اتياب - ١ القول في الانباء *
- Fol 46^b شرح اتياب بصمنا القول في الفصل والوصل *
- Fol 54^a شرح اتياب بصمنا القول في الانبعاث والاطياب والمساواة *
- Fol 66^b شرح اتياب بصمنا القول في - *
- Fol 94^b شرح اتياب - ١ القول في - ١ والمعار *
- Fol 111^b شرح اتياب - ١ القول في الكناه *
- Fol 116^b شرح اتياب - ١ القول في القالب وغير علم البدع *
- Fol 188^b شرح اتياب بصمنا القول في الانباء والاحاس *

For other copies see Nur Uğmaniyah No 4430 Aya Sufiyah No 4387 and Cairo vol iv p 138

Written in fair Arabian Naskh Foll 1-60 and 181-194 were supplied by Muhammad Sahih bn Jawhar in ١١١٦ 1162=A D 1748 while the rest was evidently written before A H 985=A D 1577

Fol 171^b contains a seal bearing the inscription في الله المستعين dated A H 985=A D 1577

The title-page contains, besides notes by several former owners of the MS, the following two seals —

1. A seal bearing the inscription بر اعدای دین شد مطهر ح دین, dated A H 1277 = A D 1860 For the same inscription see 2192 above

2. A seal bearing the name of a certain 'Abdallâh bin Muhammad

No. 2199.

fol. 249, lines 11, size $10\frac{1}{2} \times 6\frac{1}{2}$, 7×4

النَّبَّانِ فِي الْبَيَانِ

A'I'-T'IBYÂN FI'L-BAYÂN.

An incomplete copy of *At-Tibyân*, a work on rhetoric by Sharafaddîn Husain bin Muhammad bin 'Abdallâh at-Tibî شرف الدين الحسين بن محمد بن عبد الله الطيبي (d. A H 743 = A D. 1342, see Lib. Cat., vol v, part II No 354)

Beginning

الحمد لله الذي اشرفنا على سماء محامدة وفي سماء المعاني من
شموس البيان انوار و بدور و تلالاً مدعوف كماله وفي بحر الدديع من ولائد
التدنان مدطوم و مدبور الح *

Cf Hâj Khal., vol II, p 184, where the work is designated النبال في المعاني والبيان

The entire work is divided into two *Fann*, each of which is subdivided into several sections. The present incomplete copy consists of only the first *Fann*, subdivided into the following three 'Ilm and a *Khâtimah*

Fol 3^a

علم المعاني *

Fol 104^a

علم النبال *

Fol 131^b

علم الدديع *

Fol 141^b

خاتمة في ملاءمة الكلام *

The MS breaks off abruptly in the middle of the last section of the *Khâtimah*

For a full description of the contents of the work see Berlin No 7200 For other copies see Paris No 4422 Br Mus Nos 558 1692 Escur No 217 Nur Usmaniyah No 4378 Cairo vol iv p 149 See also Broek vol ii p 64

Written in Arabian Naskh with some marginal notes Slightly worm eaten Foll 103^b and 231^a are blank

Not dated probably 15th century

The title page is covered with the seals of former owners of the MS including Shahjahan (A H 1037-1068=A D 1627-1657) and Aurangzib (A H 1068-1118=A D 1659-1706) Emperors of Delhi An inscription of لسان السلطان محمد الدوله منسى معدر علمك بها is also found on the title page For the same inscription see No 1996 above

No 2200

foli 160 lines 21 size 8½×4½ 6½×3

شرح عقود الحمان

SHARH 'UQÛD AL-JUMÂN

A commentary by Jalaladdin Abdarrahman bin Abi Bakr bin Muhammad bin Abi Bakr as Suyuti ^{عليه السلام} بحار بن أبي بكر بن محمد بن أبي بكر السوطي (d A H 911=A D 1505 see Lib Cat vol v part 1 No 123) on his own metrical treatise on rhetoric entitled *Uqûd al Juman*

Beginning —

الحمد لله المنة عن المعانيه و التسبيح و اشهادان لاله الا الله وحده
لا شريك له شهادة مناسي في العبره
وقد اعلن ان لا يندفع به في حل ارجوزي التي و هو في علم
المعاني و البيان و عقود الحمان *

The first lines of the text run thus —

قال الله ر عابد الرحمن * الحمد لله على البيان
و اصل الصلاة و السلام * على النبي ا ح * الامام

و هذه ارجو رتى مثل الجمان * ضمنتها علم المعانى و البيان
لخصت فيها ما سوى التلخيص مع * صم رباداب كامث ال الله ح

In the preface the author tells us that he first composed a metrical version of *Talkhîs al-Miftâh* (see No. 2153 above) with the title '*Uqûd al-Jumân*'. Later, at the request of his pupils, he wrote the present commentary on the same '*Uqûd al-Jumân*'.

The text was completed on the last day of Jumâdâ II, A H. 872 = A D. 1468, as stated in the following lines at the end

و تم هذا العظم بتدبير ر الاح د * سلج ما دى الدانى فى يوم الاحد
من عام بختن و سعدن التى * ع د د ن ما ء ه للهج رة

The commentary was completed, as stated in Cairo, vol iv, p 140, on Sunday, the 5th Rabî' I, A H 875 = A D 1470

For other copies see Escur., Nos 218, 247, Alger, No 211, Cairo, vol iv, p 140, Âsafiyah, p 150, and Râmpûr, p 565. See also Brock, vol i, p 296, Hâj Khal, vol ii, p 413

The work has been printed in Cairo, A H 1302

Written in elegant Arabian Naskh. The text and the commentary are distinguished by the letters ص and س, respectively

Dated Wednesday, the 18th Du'l-Hijjah, A H 1006 = A D 1597.

• Scribe. عدد القادر بن محمد المصرى الا بصارى.

No. 2201.

fol 183, lines 21, size $8\frac{1}{2} \times 5$, $6 \times 2\frac{1}{2}$

عجالة البان فى شرح المزان

'UJÂLA'Î' AL-BAYÂN FÎ SHARH AL-MÎZÂN.

A commentary on *Mîzân al-Adab*, a treatise on grammar and rhetoric, of 'Isâmaddîn al-Isfarâ'inî. By Aṭ-Tāshkandî

Beginning

• بحمد الله بحمد اسمائه و صلى على سيد انبيائه و على آله و
اوليائه اما بعد وهذه عذلة البان فى شرح الميزان لاسياد الاديب
الاريد ، الليد ، عصام الدين عامله المعين بقضاه المنين الح *

The commentator's name which does not appear in the MS is given by Haj Khal vol vi p 281 Al Fadil Muhammad At Tashkandi الطاشكندی was a disciple of Isamaddin al Isfaraini (d A H 944 = A D 1537) He lived about the close of the 10th century of the Hijrah See Brock vol ii p 410

The work is divided into a *Muqaddimah* and five *Bab* as follows —

Fol 2 ^a	* مقدمة
Fol 3 ^b	* باب الصرف
Fol 50	* باب النحو
Fol 125 ^a	* باب المعاني
Fol 157 ^b	* باب النبل
Fol 175 ^b	* باب التدبّع

For other copies see Berlin Nos 6779 80 Hamidiyah No 1240 Waliaddin No 3017 and Nur Usmaniyyah No 4615

The work has been printed in Egypt A H 1282

Written in fair Nasta'liq within gold and black ruled borders Each quotation from the text is distinguished by a red line drawn over it

Dated A H 1148 = A D 1735

No 2202

fol 112 lines 23 size 8×5½ 5¾×4

صمغ السمع

MANH AS-SAMÎ

The commentary of Abdarraḥman bin Ahmad al Humaidi upon his own Badī'yyah (a poem illustrating poetical figures) entitled صمغ التدبّع صمغ السمع

Beginning —

قال مولانا الشيخ الامام العلامة
العبر الكافي من دنده الراحي رحمه ربه رام هذه الحروف بافر

الايدي عدد الرحمن بن احمد الكندي الحمد لله الذي حذر بديان بديع
 صغته الالاف و الايام و تعالى ان ددرك ، معاني دانه العلمة تفكر او
 استعمال السع *

The author, Al-Humaidî, who traces his descent from Abû Bakr 'Abdallâh bin az-Zubair al-Humaidî (*d* A H 219=A D 834), a great traditionist and a companion of Imâm Shâfi'î (*d* A H 204=A D 819), was born in Egypt. His contemporary biographical writer, Al-Khafâjî, describes him as an illustrious poet and a skilled physician. He died on the 17th Muharram, A H 1005=A D 1596. See *Khulâsat al-Asar*, vol II, p. 376, *Raihanat al-Alibbâ'*, fol. 183^a, Brock, vol II, p. 272.

The author tells us in the preface that, after reading the *Bad'îyyah* of Safiaddin Ibn Sarâyâ al-Hillî (*d* A H 752=A D 1351), he composed a similar poem in order to surpass his predecessor. Afterwards he began to write upon it a full and exhaustive commentary, entitled *Fath al-Badî'*, but, before completing it, he wrote the present concise one at the request of his friends. At the end he prays that God may help him to complete his exhaustive commentary as he helped him to finish the present concise one.

The poem was completed in A H 992=A D 1584, while the commentary was finished a year later, viz., in A H 993=A D 1585.

For other copies see Berlin, No. 7380, Leyden, No. 338, Paris, No. 3238, and Escur, Nos. 354, 421-3.

Written in Arabian Naskh, the quotations from the text being in red. Foll. 12^b and 13^a contain large gaps, marked with the word *ساقى*.

Not dated, probably 17th century.

At the end is a note, apparently in the same hand as the text, stating that the MS. was collated with the original in A H 1097=A D 1685.

The title-page is covered with the seals and signatures of former owners of the MS.

No 2203

fol 139 lines 9 size 10x6 64x31

بدع البيان

BADĪ' AL-BAYĀN

A treatise on rhetoric

The author's name and the time in which he flourished cannot be traced The following authorities are frequently quoted —

- 1 Muhammad bin Umar az Zamaḡḡsharī (d A H 538 = A D 1143)
- 2 Imam Fakhraddīn ar Rāzī (d A H 606 = A D 1209)
- 3 Yusuf bin Abī Bakr as Sakkākī (d A H 626 = A D 1228)
- 4 Uḡman bin Umar Ibn al Ḥajīb (d A H 646 = A D 1248)
- 5 Jalaladdīn Muhammad bin Abdarraḥmān al Qazwīnī (d A H 739 = A D 1338)

The MS is defective at the beginning lacking the first seven folios It opens abruptly thus —

ان الحكم في انجلاء بلع الى ان لم ينس مطقة حمانه نحو (انا يوسف
في جواب ا ادك لانس يوسف الم *

The work is divided into three *Qism* the first two of which are subdivided into several *Bab* Each *Bab* is again divided into several *Fasl* A few *Fasl* from the beginning of the first *Bab* of *Qism* (1) are wanting

Contents —

- | | |
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| Fol 11 ^b | فصل في العصور وعدمه * |
| Fol 16 ^b | فصل في الـ هـ و البحار العفلس دون الـ هـ و البحار |
| | اللغوين الناس * |
| Fol 19 ^b | باب ما يعتبر في الفاظ الكلام من العوارض المناسبة للمقام * |
| Fol 19 ^b | فصل في المنعرج من هـ هـ باب التقديم والتأخير * |
| Fol 24 ^b | فصل في التفرير له هـ اب التعريف والتكرار * |
| Fol 30 | فصل في الالفاظ و التفسير و ما فيها من الفصل |
| | و التردد * |

- Fol 37^a فصل في السدوف و الذكر و اعتباراتها المرعية في الاعمار *
- Fol. 42^a فصل في دواعي التواضع و ما فيها من اللطائف *
- Fol 45^a فصل في صير العمل و ما فيها من جهات العمل *
- Fol 45^b فصل في احوال الكلام على اسلوب واحد و الالتفات
و اخراجه على الاصل و التعيير بالقد و نحوه
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- Fol. 56^a فصل في ما يناسب الحيات الادكياء و ما يلائم ان يولى به
في حوار الاعبياء *
- Fol 57^b باب في احوال من الكلام و ما يحترق منه من الاحكام *
- Fol 57^b فصل في الصبر و ما يلق به ان يذكر *
- Fol. 59^a فصل في الاعتبارات الراححة الي الاشياء و ما للاحوال
المتعلقة به من الافتضاء *
- Fol 65^a فصل في العمل و الوصل و ما في كل منهما من العمل *
- Fol 65^b فصل [في] المذقعة خلاف المقصود *
- Fol 69^a فصل في الحق من ترك الواو و اثباتها في الصلة
الحالية بالفصل و الوصل +
- Fol 71^a باب في ذكر كميات الكلام و تعلق كل منها باقتضاء المقام *
- Fol 71^b فصل في كميات الكميات و بيان ما يتعلق بها من الكيفيات *
- Fol 73^a فصل فيما اردنا انراة الآن للاسعار لما وعدنا من امثلة المساواة
و الامانات *
- Fol 74^a فصل في افهام الاطناب و ما ذكره في هذا الباب *
- Fol 80^a القسم الثاني من مقاصد الكتاب عام و هو شعبة من عام
المعاني يسمى بعلم البيان *
- Fol. 80^b الباب الاول من ابواب هذا الفن باب التسمية *
- Fol 81^a فصل - طرفاة *
- Fol. 83^a فصل - وجه التسمية *

- Fol 87^b فصل لم يبق سى من ا * عن مرصص الا ادواته *
- Fol 90^a فصل وعرضه يعول عالما الى ا *
- Fol 92^b باب بيان انواع ال بحار المعار وما فيه من شرائط الحوار *
- Fol 92^b فصل ا - ا *
- Fol 93^a فصل المعار *
- Fol 99^a فصل وقد يتضح المصريح بها *
- Fol 100^a فصل و - ا مرعاه حهاب حسن ا *
- Fol 101 فصل والعرض الذى يكون داعيا ا كلام الى التكلم بالمعار *
- Fol 101^b باب الكناية *
- Fol 102^a فصل - هي اما كناية عن معناه او عن مرصوف بما يذكر او اصابته فالاولى نوعان *
- Fol 103 فصل والغرض فيها الدعوى عن المصريح *
- Fol 103 فصل والمعار المرسل و الا سماعا و الكناية من دعوى الدعوى *
- Fol 104 القسم الثالث علم الدبج *

Written in Naskh with copious marginal and interlinear notes
It appears from the original pagination of the folios that foll 10
and 15 should come in their proper order they have been misplaced
in binding after foll 14 and 9 respectively

Not dated probably 17th century

No 2204

fol 42 lines 19 size $9\frac{1}{2} \times 6$ $7\frac{3}{4} \times 3\frac{3}{4}$

باب السه

BAYÂN AL-BINYAH

A commentary by Ja far bin Abdalkarim Mirân bin Ya qub al
Buwaikani المعروف البونكى on his own
treatise on rhetoric entitled *Binyat al Bayan*

The title page contains besides a note by a certain Awlad Husain referring to his purchase of the MS a seal bearing the following verse of the Qur an —

ذلك الله الذي يورث من عباده من كان بعدا *

No 2205

fol 278 lines 21 size $8\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

نفاك الارهاق على سمات الاسكار

NAFAHÂT AL-AZHÂR 'ALÂ
NASAMÂT AL-ASHÂR

The commentary of Abdalgani bin Isma'il bin Ahmad bin Ibrahim an Nabulusi (d. 1143 = A.D. 1730 see Lab Cat vol x No 578) upon his own *Badi'iyah* (a poem illustrating poetical figures) entitled *نفاك الاسكار* في مدح النبي المختار

Beginning —

الحمد لله بدع الاسكار و الادعان الذي ادام بداعه وصله استلال

عذوب الانعام و الاحسان الح *

In the preface the author mentions four *Badi'iyahs* by the following authors —

1 *Ash Shaikh Abdal aziz al Hili* (d. 750 = A.D. 1349)

2 *Izzaddin Ali bin al Hnsain al Mawṣili* (d. 789 = A.D. 1387)

3 *Taqiaddin Abu Bakr Ibn Hujjah al Hamawi* (d. 837 = A.D. 1433)

4 *Aṣḥab al Ba'uniyah* (who flourished in the earlier part of the 10th century of the Hijrah)

He then states that after reading these poems and the commentaries on them he composed a similar poem in order to surpass his predecessors. He afterwards wrote upon it the present commentary illustrating each figure by corresponding lines of previous *Badi'iyahs* and by copious examples from the whole range of Arabic poetry

The poem was completed in A H. 1075=A D. 1664.

The commentary was finished, as stated by the author at the end, in A H 1076=A D 1665.

On foll * 275^b-278^b is another poem by the same author, enumerating the poetical figures which his *Badî'iyah* illustrates. The first line of this poem reads thus

يا حسن مطلع من اهوى ندى سلم ، براعة السوق في استهلاكها المي

It was completed in A H 1077=A D 1666. The corresponding line of this poem is also written in the margin before each line of the *Badî'iyah*.

For other copies see Berlin, Nos 7385-6, *Nûr 'Uṣmâniyah*, No 3997, *Âsafiyah*, p 160. See also Brock, vol II, p 348.

The work has been printed in *Bûlâq*, A H 1299.

The present copy, dated A H 1132=A D 1719, was transcribed by 'Abdalbâqî bin 'Abdalkaîm ad-Dasûqî in the author's lifetime.

Written in Arabian Naskh, within red ruled borders. The entire text of the *Badî'iyah* is included in the commentary, and is written in red.

A table of contents is prefixed to the work.

Three fly-leaves at the beginning and two at the end contain miscellaneous notes and extracts from various books.

No. 2206.

foll 52, lines 25, size $9\frac{1}{4} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4\frac{1}{4}$

الحاشية على الرسالة البائية

AL-ḤÂSHIYAH 'ALA'R-RISÂLA'I' AL-BAYÂNÎYAH.

An anonymous gloss on *Ar-Risâlat al-Bayânîyah*, the treatise on metaphor and similes of As-Sabbân. For a copy of the text see Cairo, vol IV, p 136.

Beginning —

الحمد لله رب العالمين و الصلوة على خير الانس ا - س على
آل ر الصديق و التابعين سم الله الم ابدأ يا التسيله اعداء بالكذب
العرب و اساسا بعه الكذب السماره و عملا بالاحاديث القدوسه الم *

The author of the text whose full name is Abul Irfan Muhammad bin Ali as Sabban was born in Egypt It is stated in the present work on fol 9 that he was called As Sabban after his father who was a soap merchant He wrote several works and died in Jumada I A H 1206=A D 1791 See Brock vol u p 288 and Iktifa al Qunu p 476

It is stated in the colophon that the gloss is by the author of the text but internal evidence shows that the author of the gloss is a distinct person who flourished long after the author of the text The latest authority quoted is Hasan al Attar who died in A H 1250=A D 1834 The text was completed as stated in a copy noticed in Cairo vol iv p 136 in A H 1182=A D 1768 Hence we cannot accept the statement contained in the colophon that the present gloss was composed in A H 1155=A D 1742

A gloss on the text of As Sabban by Muhammad bin Ahmad bin Muhammad Alish (d A H 1299=A D 1882) has been lithographed in Cairo A H 1281 Another gloss on the same text by Ash Shaikh Makhluf bin Muhammad al Badawi (who flourished in the 13th century of the Hijrah) has been printed in the Wahbiyah Press , Cairo A H 1285

Written in Arabian Naskh with short lacunæ

Dated Monday the 27th Jumada II A H 1275=A D 1858

Scribe حسن النامى السامعى مدعيا الناجرى مسأ

No 2207

fol 6 lines 15 size 6½×4½ 4½×2½

الرساله فى بحسن الخواص و المراتب

AR-RISÂLATU FÎ TAHQÎQ AL-KHAWASS WA'L-MAZAYÂ

An anonymous tract explaining the terms الخواص (qualities) and المراتب (excellencies) used by Shaikh Abdalqahir al Jurjani (d A H 471=A D 1078) and others in their books on rhetoric

Beginning

الحمد لوليه والصلوة على نبيه و بعد فعدة رسالة رتدناها في
تحقيق الخواص و المرايا و بيان العروق بينهما *

The latest authority quoted is As-Sayyid ash-Sharîf al-Jurjânî
(d A H. 816=A D 1413)

Written in Nasta'liq

Not dated, probably 19th century.

PROSODY.

No. 2208.

fol. 21, lines 21, size $7\frac{1}{4} \times 5\frac{1}{4}$, $5 \times 3\frac{1}{2}$

الفهاس في العروض

AL-QUS'ÎÂS FI'L-'ARÛD.

A treatise on prosody, by Abu'l-Qâsim Mahmûd bin 'Umar az-Zamakhsharî (d A H 538=A D. 1143, see Lib Cat, vol xviii, part II, No 1339).

Beginning

قال الشيخ الامام الاحل الراهد حار الله العلامة اسأل الله الذي عدل
موازين وسطه و عاير مكائيل و دمه و وسطه و دعا في كتابه بالويل على
المطعمين في الكدل الح *

The treatise begins with a *Fasl* dealing with the definition of poetry and the varieties of metre.

For other copies see Berlin, No 7111, and Leyden, No 267.
For commentaries see Brock, vol 1, p 291, and Hâj Khal., vol. iv, p. 514.

Written in Arabian Naskh.

Not dated, probably 15th century.

No 2209

foll 39 lines 14 size 10×6 7×3½

The Same

Another copy of the same work beginning as above

The MS dated A H 1245=A D 1829 was transcribed for a certain Muhammad Hasan Asyuni from a copy belonging to Mawlana Muhammad Rafi Sanhali and written by Wajihaddin bin Isa bin Adam bin Muhammad as Siddiqi one of the authors of the *Fatawa Alamgiri* (see Lib Cat vol XIX part II No 1789) at Lahore in A H 1057=A D 1647 The said Wajihaddin transcribed it from a copy dated A H 697 as appears from the following note at the end —

مالکۃ القدر الحنفی محمد حسن اسدونی اسکنده من نسخہ فاضل
العصر والآوان صاحب الکدل و المدراس ماهر علوم العلی و الفلی مولانا
محمد رفیع سہلی و کان فی آخرها ہدۃ العنارۃ نم فی ۲۴ من رحب
سند ۱۰۵۷ حرۃ اصعب عناد اللہ وحید الدین بن عسی بن آدم بن محمد
الصدیقی فی بلدہ لاہور من نسخہ کتبہ کتبہ عند النمام
نم انشاحہ فی النابی عشر من رحب سند سبع و تسعون و ستمائۃ فی
مجلہ نفس نمدان من حنفی اسکنده فی مدۃ عسرن ہوما و السند
من البکرۃ کان ۱۲۴۵ و من حلوس اکثر شاة ۲۴ *

The above note is followed by another which begins thus
عنارہ منقول عند ارد مولانا وحید الدین بن عسی علماء فرائد عالمگیری الخ
It is stated therein that the marginal notes contained in the
present copy were made by the aforesaid Wajihaddin in the 21st
year of the reign of Shahjahan (A H 1037-1068=A D 1627-1657) ,
and were transcribed from those in his own writing

Written in fair Nasta'liq within gold red and blue ruled
borders

No. 2210.

foll 3, lines 17, size $9 \times 6\frac{1}{4}$, $7 \times 3\frac{1}{4}$

عروض الاندلسى

‘ARŪD AL-ANDALUSÎ.

A tract on prosody, by Abû ‘Abdallâh Muhammad, commonly called Abu'l-Jaish al-Ansârî al-Andalusî, أبو عبد الله محمد المعروف بابي الجيش الانصارى الاندلسى. He died, according to Brock, vol. 1, p 310, in A H 626=A.D 1228

Beginning

أحمد الله وأبوكل عليه وأصلى على نبيه محمد صلى الله عليه وعلى آله واصحابه وسلم تسليما قال العنبر الى الله ابو عبد الله محمد المعروف بابي الجيش الا نصارى الاندلسى وصر في هذا المختار ان اذكر علل الا عايرى الاربع *

For other copies see Berlin, No 7141, and Goth, Nos 359-60.
For commentaries see Hâj Khal, vol 1v, pp 200-1

The tract has been printed in Constantinople, A H 1262.

Written in fair Nasta‘liq, with interlinear and marginal notes.

Not dated, probably 18th century

No. 2211.

foll 40, lines 17, size 7×4 , $4\frac{1}{4} \times 2\frac{1}{2}$

شرح عروض الاندلسى

SHĀRĤ ‘ARŪD AL-ANDALUSÎ.

A commentary on the preceding tract, by Ash-Shaikh ‘Abdalmuhsin al-Qaysarî الشيخ عبد المحسن القيسرى.

Beginning

الحمد لله على ان مصر سلامة الطبع على نوع الانسان واصمر في طي صدورهم صروب الاوران .
و بعد فهدة

كلمات لا يهتكها إلا العبدى الذى فى طبعه طبع معصنه فى سرح
مسكلات المكنصر فى علم العروض المنسوب الى الامام العاقل الكامل
ابى عبد الله محمد المعروف بابى الحسن الاصبى الاندلسى جعل
الله منراى عمله فعلا الح

The author Al Qasari whom Tashkuzprizadah Ash Shaqaiq an Numaniyah vol 1 p 12 calls Al Mawla Muhsin instead of Abdalmuhsin flourished in the time of Sultan Orkhan (A H 726-761=A D 1325-1359) After receiving his early education from Al Mawla Majdaddin al Qasari our author travelled to Syria where he completed his studies in Tafsir and Hadis under several eminent scholars He wrote besides the present work a versified work on jurisprudence and a metrical treatise on the law of inheritance The precise date of his death is not known

The author states in the preface that he wrote this work at the instance of Amir Sulaiman Bel the son of Amir Tashkhun Bek

There is a short notice of the work in Haj Khal vol iv p 201 where it is described as the best of the commentaries ever written on Al Andalus's text

For other copies see Berlin Nos 7143 4 Goth No 361 Escur Nos 410 1 and Cairo vol vii p 274 See also Brock vol 1 p 310

Written in fair Naskh The text and the commentary are distinguished by the words *قال* and *انزل* respectively both in red

Not dated probably 17th century

No 2212

fol 43 lines 19 size 7x5¹ 5x4

سرح العصيدة الكروحة

SHARH AL-QASIDAT AL-KHAZRAJIYAH

A Commentary on *Al Qasidat Al Khazrajiyah* a versified work on metre and rhyme by Diya addin Abu Muhammad Abdallah bin Muhammad al Khazraji al Maliki al Andalus (d A H 626=A D 1228)

The MS is imperfect at the beginning, and it does not contain either title or author's name, but its concluding lines agree with those of a copy of As-Sabtî's commentary on *Al-Qasîdat al-Khazrajîyah*, noticed in Berlin, No 7114. The author, whose full name is Ash-Sharîf Abû 'Abdallâh Muhammad bin Ahmad bin Muhammad bin Ahmad bin 'Abdallâh al-Hasanî as-Sabtî السريفة ابو عبد الله محمد بن احمد بن محمد بن عبد الله الحسنى السبتي, was born in A H 697 = A D 1297. He received his early education from his father, and then studied under Abû 'Abdallâh Ibn Hânî and Al-Hâfiz Abû 'Abdallâh Ibn Rushaid (who died in A H 721 = A D 1321, see *Dustûr al-Îlâm*, fol 55^a). After completing his studies in several branches of Arabic literature, he was given a high post in the court of the king of Granada, and was soon promoted to that of a Qâdî in Granada. As-Suyûtî, in the *Bugyat al-Wu'ât*, fol 12^b, describes him as a man of vast learning, deeply versed in grammar and rhetoric. He wrote, besides the present work, a commentary on the *Maqsûrah* of Ibn Hâzîm (see Hâj Khal, vol vi, p 92), a commentary on *Al-Badî'*, a treatise on grammar by Ibn al-Asîr al-Jazarî (d A H 606 = A D 1209), and a commentary on *Tashîl* of Ibn al-Malik (d A H 672 = A D 1273), entitled *Taqyîd al-Jalîl*. He died at Granada in A H 760 = A D 1358. See *Bugyat al-Wu'ât*, fol 12^b, and *Tâj at-Tabaqât*, vol viii, fol 182^b.

The MS opens abruptly thus -

و ابدى عسر من الاسباب الخفيفة يندى من اول وقد معاعيلن

منخرج لك وزن الهرج معاعيلن معاعيلن معاعيلن الح *

For other copies see Berlin, Nos. 7114-5. Goth, No 363, Leyden, No 280, Paris, No 4446, Alger, Nos. 87, 235, Cairo, vol vii, p 284.

The text of Al-Khazrajî has been frequently printed in Cairo under the title الرامزة الساعية في عام العروى و القافية. For printed editions see *Ikfâ' al-Qunû'*, p 260.

Written in Arabian Naskh. The quotations from the text are in red.

Dated the 5th Rabî' I, A H 889 = A D 1484.

Scribe عبد القادر بن محمد العرياني

A fly-leaf at the end contains the first 16 verses of *Al-Maqsad al-Jalîl* (No 2215 below).

fol. 202 lines 13 size 10x6¹ 7x4

fol 1-50

I

FATHU RABB AL-BARĪYAH LISHARH
AL-QASĪDAT AL-KHAZRAJĪYAH

Another commentary on the versified work on metre and rhyme of Al Khazraji (see No 2212) the author Zainaddin Abu Yahya Zakariyah bin Muhammad al Anṣari ash Shafi ابن الدنجل حسن ركن بن محمد الانصاري الشافعي (d A H 926 = A D 1520 see Lab Cat vol xviii No 1298)

Beginning —

وال سددا و مولانا سنجي الاسلام وعدة الايام

الحمد لله الذي وضع علم العروس ليعرف به اوراق الالطوم *

Cf H₄₁ Khal vol iv p 203

For other copies see Berlin Nos 7122 3 Cloth Nos 364 5
Alger No 227 Cairo vol iv p 195 Rampur p 572 See also
Brock vol 1 p 312

The commentary has been printed along with the text in Cairo
A H 1303

fol 51-174

II

سج القصيدة المحروجة

SHARH AL-QASĪDAT AL-
KHAZRAJĪYAH

A third commentary on the text of Al Khazraj, the author Shaikh Gulam Naqshband bin Shaikh Ataallah ash Shafi al Laknawi سید عالم بن سید عطاء اللہ الشافعی الکنوی a man of great piety and vast learning who was a member of a learned family of Lucknow. He received his early education from his father's pupil Mir Muhammad Shafi and then completed his studies under Shaikh Pir Muhammad the foremost spiritual guide of Lucknow in his day. After the death of the Shaikh our author

succeeded him as a spiritual guide. He was once called by Shâh 'Âlam Bahâdur Shâh (A H 1119-1124=A D 1707-1712) to his Darbâr, where he was received with every mark of favour and respect. He wrote, besides the present work, a commentary on the first quarter of the Qur'ân, entitled *Anwâr al-Qur'ân*, a treatise entitled *Furqân al-Anwâr*, and a work on the unity of God, entitled *Al-Lâmi'at al-'Arshîyah*. He died at Lucknow on the last day of Rajab, A H 1126=A D 1714. See *Subhat al-Marjân*, fol 93, and *Hadâ'iq al-Hanafiyyah*, p 435.

Beginning

ان انقل شعريون بهيران الادهان واحده ، عروض يترجع الى عروض
البيان - من السماء رعبا و وضع الميران الح :

The author tells us in the preface that he wrote this commentary at the request of a friend who was reading with him the text of *Al-Khazrajî*.

The work was completed, as stated by the author at the end, on Monday, the 26th Ramadân, A H 1095=A. D 1683. The date of composition is indicated by the following chronogram

اوهى ل الخرز

Two copies of the work are noticed in Râmpûr, p. 572.

fol. 175-202

III.

تسهيل العروض الى علم العروض

'T'ASHÎL AL-'URÛD ILÂ 'ILM
AL-'ARÛD.

A concise but very useful work on prosody

The author, who does not reveal his name in the text, is Abdalmalik bin Jamâladdîn bin Sadraddîn bin 'Isâmaddîn al-Isfarâ'inî, commonly called Mullâ 'Ishâm بن جمال الدين بن إسماعيل الأسفرائيني، صدر الملك بن إسماعيل الدين بن إسماعيل الأسفرائيني، (d. A H 1037=A D 1627), for some account of whom see No 2127 above.

Beginning

الحمد لله على اوصاله و الصلوة و السلام على سيدنا محمد و آله
و بعد فهذا مختصر جمعته ، منه من العروض القواعد
... و سميته تسهيل العروض الى علم العروض الح *

Cf Haj Khal vol II p 290

For other copies see Berlin No 7140 München No 673

Cairo vol VII p 161

The MS was transcribed at Lucknow for Mirza Muhammad Rida whose poetical name was Barq

Written in fair Nasta liq

Dated Monday the 12th Ramadan A H 1253=A D 1837

Scribe سعد اسرف على (صوى)

The title page contains besides an illegible seal the seal of Wajid Ali Shah the last king of Oudh

No 2214

fol 68 lines 17 size $10\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$

شرح القاسم الكرخي

SHARH AL-QASÎDAT AL-KHAZRAJÎYAH

Another copy of the commentary on Al Khazraji by Gulam Naqshband See No 2213/2 above

Written in Nasta liq within double red and blue ruled borders

Not dated probably 18th century

The title page contains a short biographical notice of the author extracted from Subhat al Marjan of Gulam Ali Azad Bilgarami,

No 2215

fol 20 lines 5 size 10×6 $7 \times 3\frac{1}{2}$

المقصد الكلبي في علم الخليل

AL-MAQSAD AL-JALÎL FÎ 'ILM AL-KHALÎL

A versified treatise on metre and rhyme by Jamaladdin Abu Amr Usman bin Umar bin Abi Bakr commonly called Ibn al Hajib جمال الدين بن ابي عمرو عثمان بن عمر بن ابي بكر السهري صاحب (d A H 646=A D 1248 see Lib Cat vol XIX part 1 No 1541)

Beginning

الحمد لله ذي العرش المجيد على
 العالم من الناس وصا له حلالا

According to a note at the end the treatise contains altogether 177 verses, the first 157 dealing with metre and the rest with rhyme

For other copies see Leyden, No 273, Berlin, No 7126, Bodl, vol 1, No 1267, Cairo, vol iv, p 196 For commentaries see Hâj Khal, vol iv, p 199, and Brock, vol 1, p 305

The copy was transcribed at the instance of a certain Munshî Muhammad Hasan from a MS written by Mawlânâ Muhammad Rafî Sanhâlî (see No 2209) in the 18th year of the reign of Muhammad Shâh (A H 1131-1161=A D 1719-1748)

Written in fair Nasta'liq with some interlinear and marginal notes

Not dated probably 18th century

The title-page contains a seal bearing the inscription لسان السامان محمد رد الدولة ماشى محمد صدر على خان صادر, dated A H 1277=A D 1860.

For a similar inscription see No 1996 above

No. 2216.

fol 11, lines 9, size $7\frac{1}{2} \times 5$, 5×3

The Same.

Another copy of the same work Imperfect at the beginning. The MS opens abruptly with the following lines

جمع مدخل هل بعيلة بك فل

و التود ابدان مجموع و فون علا

Written in fair Naskh, with some marginal notes

Dated Tuesday, the 3rd Jumâdâ I, A H. 1010=A D 1601

Scribe سيد محمد بن سيد احمد بن سيد محمد الدين

No 2217

foll 166 lines 15 size $8\frac{1}{4} \times 4\frac{1}{4}$ $5\frac{1}{4} \times 2\frac{1}{4}$

بهاء الراي في شرح عرض ابن الحاجب

NIHÂYAT AR-RÂGIB FÎ SHARH
'ARÛD IBN AL-HÂJIB

A commentary on *Al Maqsad Al Jalil* (No 2215) by Jamaladdin Aḥu Muhammad Abdarrāḥim bin al Hasan bin Alī al Isnawī ash Shāfiʿī جمال الدين أبو محمد عبد الرحمن بن الحسن بن علي الأسنوي الشافعي (d A H 772=A D 1370 see I ib Cat vol xii No 773)

Beginning —

قال هـ ما الامام العلامة
رحم العالمين و صلوة و سلامه على سيدنا محمد حاتم النبیین و على اله
و صحبه اجمعين و بعد قال القصدۃ ا ا بالمعصد التحليل في علم
التحليل نظم الاسناد حمل الدين ابی عم عثمان بن الحاجب رمی الله
اعنه في سلم العروض و الغواني على بحر ا هـ من اصنع التصانيف
و اندعه الفح *

In the preface the author traces his Isnad (the chain of successive teachers) to the author of the text Ibn al Hajib through Yunus bin Ibrahim ad Dabusi (who was born in A H 635=A D 1237 see *Ad Durar al Kamīnah* vol ii fol 351^b)

For other copies see Escur No 410 Cairo vol iv p 197 Rampur p 573 See also Brock vol i p 300 and Haj Khal vol iv p 199

Written in fair Naskh Slightly worm eaten

Not dated probably 17th century

No. 2218.

fol 101, lines 21, size $7\frac{1}{2} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 3$

سقاء العلل و سقاء العلل

SHIFÂ'AL-'ALÎL WA SIQÂ'AL-GALÎL.

An anonymous commentary on *Al-Maqsad al-Jalil* (see No 2215 above)

The full title of the work, as given in the preface, is as follows

شقاء العلل و سقاء العلل شرح المعصد الجليل فى علم التخليل.

Beginning

الحمد لله الذى هدى العلماء الى العلوم بمواريدها
 و علم التخليل العروض بالعروض و اطلعه على العوائى
 او الضرب و العروض و بعد فان القصد العراء
 المسماة بالمعصد الجليل فى علم التخليل للسيد ابى عمرو
 عثمان بن الحاح ، شكر الله سعده و سقى فى الكسر من الكوض الكوبر
 السح *

The work begins with short biographical notices of the author of the text, Ibn al-Hâjib, and the father of prosody, Abû 'Abdarrahmân Khalil bin Ahmad al-Farâhîdî (d. A H 175 = A D 791).

The work is divided into two parts The first part, treating of metre, ends on fol 95^a with the following colophon

هذا آخر الدائرة الخامسة و نتممها تم شرح العروض و يسر الله
 تعالى و تبارك ، شرح علم القامة و ذلك فى يوم الاحد العاشر من شهر
 جمادى الاولى لسنة اربع و مئتين و تسعمائة *

According to this the first part was completed on Sunday, the 10th Jumâdâ I, A H 934 = A D 1527 The second part, treating of rhyme, was completed, as stated at the end, on Friday, the 14th Jumâdâ II, A H 934 = A D 1527

No other copy of the work is known .

Written in fair Naskh Slightly worm eaten and water stained
Not dated probably 17th century

A seal bearing the name of a certain Abul Makarim dated
A H 1297 = A D 1879 is found on fol 1^b

No 2219

fol 9 lines 21 size $9\frac{1}{4} \times 6\frac{1}{4}$ $6\frac{1}{4} \times 4$

الكافي في علمي العروس والعوائى

AL-KÂFÎ FÎ 'ILMAI AL-'ARUD
WA'L-QAWÂFÎ

A treatise on metre and rhyme by Abul Abbas Ahmad bin
Abbad bin Shu'ayb al Qina : al Qahir ash Shafi : commonly called
Al Khawwas السهري السامعي ب القناني القاهري الشافعي
السهرى بالقواس

Beginning —

الحمد لله على الانعام والسكر له على الالهام والصلوة والسلام على
سيدنا محمد خير الانام وعلى اله و آله السادة الاعلام و بعد بهذا
بألف كافي في علمي العروس والعوائى والله الموفق و عليه التوكل
الح *

The author Al Khawwas was born at Qina a town in Egypt
In A H 806 = A D 1403 he went to Cairo where he studied in Al
Jam' al Azhar and made himself master of several branches of
Arabic literature The author of Al Qabas al Hawi vol 1 fol 39^a
describes him as a man of piety and great learning He died at
Cairo in A H 858 = A D 1454 See Al Qabas al Hawi vol 1 fol 39
and Brock vol II p 27

The work is divided into a *Muqaddimah* two *Bab* and a
Khatimah as follows —

Muqaddimah Fol 1 المقدمة في اسناء لابن منها *

Bab I . Fol 1^b الباب الاول في القاب الرحاب والعلل *

Bab II Fol 2^a الباب الثاني في اسناء البحر و اعاربها و اصربها *

Khatimah Fol 6^a الخاتمة في القاب الابواب و غيرها *

For other copies of the work see Berlin, Nos 7131-2, and Paris, No 2357

The work has been frequently printed and lithographed in Cairo. For printed editions see Iktifâ'al-Qunû', pp 260, 475 and 476

Written in rough Naskh.

Not dated, probably 18th century.

No. 2220.

fol 30, lines 27, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{3}{4} \times 4\frac{1}{2}$

المختصر الشافى على من الكافى

AL-MUKH'T'ASAR ASH-SHÂFÎ 'ALÂ MA'I'N AL-KÂFÎ.

A concise commentary on the preceding treatise, by Muhammad ad-Damanhûî al-Miṣrî محمد الدمانورى المصرى. He composed the present work in A H 1230 = A D 1814, and died in A H 1288 = A D 1871. See Iktifâ'al-Qunû', p 475

Beginning

حمدا لمن سرفنا بمن هو سيد الكاملين و ادخل علمه فى الكتب
المستدين ما علمناه السعرو ما يدعى له ان هو الا ذكر و قران مدين
الح *

In the preface the author makes mention of an earlier and larger commentary on the text of Al-Khawwâṣ entitled الارشاد الشافى, as the work from which the present one has been abridged

For other copies see Berlin, No. 7137, and Cairo, vol iv, p 199.

The work has been frequently printed in Cairo.

Written in rough Naskh, with numerous short lacunæ.

Dated A H 1231 = A D 1815

No 2221

foll 5 lines 13 size 10×6 7×3½ .

[رسالة في العروض]

[RISÂLAH FI'L-'ARÛD]

A tract on prosody by Qutbaddin as Sarakhsى طب الدى السرحسى

Beginning —

قال مولانا الفاضل طب الدى السرحسى رحمه الله رحمه واسعه
الحمد لله الذى انا للظم العسطاس اا م لدن نه الشعر من له الطبع
المستعم اا م و على فعنا الصلوة و التسليم اما بعد فاعلم ابنا الاح
العزير وبعك الله و انا لما نكتب و نرى ان السع لفظ موروز عن قصد
الح *

The author belonged to Sarakhs a city in Khurasan The date of his death and other particulars of his life are not known

Written in Nasta liq

Not dated probably 19th century